

ALLAH'S COMMANDMENTS



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[COMPANY NAME]

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PREFACE

Allah SWT blessed and favoured mankind by sending down to earth the complete and exalted guidance known as the Quran. Allah SWT says:

And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (Surah Bani Israel: 82)

Quran is guidance not only for Muslims but for the entire mankind. It is a beacon of guidance to all believers as well as disbelievers. Allah SWT has addressed the hypocrites and the disbelievers in many instances in the Quran. This book is easy to read, understand and implement.

And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember? (Surah Qamar: 17)

This is a common misconception that this book is only for the scholars of the religion and not the common masses. We should read the Quran and repeatedly contemplate its meanings and act upon it as much as possible, making sincere dua to Allah SWT that He guides us, our children, and our families on the path of this book of guidance. Aameen.

In today's time, we notice that Muslims have been unsuccessful and disrespected; hatred has been spread about us because we have left this blessed, exalted, and highly esteemed book in all aspects of our life.

In the Quran, there are two types of verses, as has been mentioned by Allah SWT:

It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding. (Surah Ale Imran:7)

Quran encompasses two topics – those related to human life like historical details, universal signs, commandments for this life, etc.; and those related to the unseen matters which cannot be comprehended by humans, for eg., the Attributes of Allah SWT, the conditions of Paradise and Hellfire, etc.

The first topic is called Muhkamat and is clearly and specifically made clear in the Quran. The second topic or the second type of verses called the Mutashabihaat, are the ones related to the unknown aspects of human life and cannot be encompassed by humans. Hence they are allegorically mentioned using similes and metaphors.

In this book, we have collected and compiled all the commandments (Muhkamat) of the Quran related to human life. The translations of these verses are referenced from Saheeh International and are aided with Ahadiths and Tafseer so that the commandments of Allah SWT can be understood, comprehended clearly, and easy to act upon.

We humbly request our readers to take some time out daily to read small portions of the Quran with translation. If anyone does not understand Arabic, then the aid of a teacher can be sought.

Allah SWT commanded – **“And [also] recite the Qur’ān at dawn. Indeed, the recitation of dawn is ever witnessed.”** (Surah Bani Israel: 78)

The Quran has some rights upon us - these include reading it, understanding it, acting upon its commands, and spreading its message to other people. If we implement the teachings of the Quran in our lives and fulfill its rights, then there are glad tidings of success in this life and the Hereafter solely for adhering to this.

Actions make your life Paradise or Hell

The readers are requested to go through the book and ask for the forgiveness and blessings of Allah for the writer.

Seeker of you duas

Ahmad

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Seeking refuge

I seek refuge/protection of Allah SWT from the accursed Shaitaan.

Hadith: The Prophet Muhammed (peace be upon him) said “*Best of you are those who learn the Quran and teach it.*”

It is known that for a believer the recitation of the Quran is the best of deeds. For this reason, the etiquettes of reciting the Quran includes that whenever we intend to recite the Quran, we first need to seek refuge from Shaitan.

Quran can be recited for two reasons – firstly, to read for our understanding and guidance, and secondly, to read it to others so that we can call them towards the commands of Allah. In both cases, we are required to seek the refuge of Allah from Shaitaan.

Indeed, the real enemy of the Quran is the Shaitan. Whenever the Quran is read or heard, Shaitan whispers against it. He tries very hard to whisper evil into those who read and hear the Quran and tries his best to stop them. He also makes fellow human beings help him stop people from engaging with the Quran. These people are his allies and companions.

The seeking of refuge must be done wholeheartedly. If it is done customarily then it will not affect them or allow them to gain benefit from it. But if done with sincerity, they will gain power and strength which will support them against Shaitan, his allies and his friends. This is the blessing of the seeking of refuge; once aided, he cannot be overcome by Shaitan and his agents.

O Blessed one through whose blessedness all our expectations are set! O Our Rabb! We seek refuge in you from all evils; if He provides refuge none can break His protection. What seeking refuge means is that we ask Allah’s protection from the accursed Shaitan so that he does not have jurisdiction over us, nor does he harm our religion and our lives. Shaitaan does not have control over the commandments I am **expected** to fulfil. He stops me from it and he misguides me into actions that I am prohibited from.

Aameen

Surah Fatihah

In the name of Allah, the Most Beneficent, the Most Merciful

[All] praise is [due] to Allāh, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

The Prophet Muhammed (PBUH) said *“Allah, the Almighty, and Exalted, said, 'I am the Merciful (ar-Rahman). I have created ties of kinship and derived a name for it from My Name. If anyone maintains ties of kinship, I maintain a connection with him, and I shall cut off anyone who cuts them off.'”* (Al-Adab Al-Mufrad 53)

In another narration, the Prophet said, *“Allah is Rafeeq, he is compassionate and likes compassion and ease in all things and he provides those blessings in compassion which he doesn't provide in harshness.”* Ibn Mubarak said, “Rahman is the one who, when called upon, answers and Raheem is the one who is furious when not asked for.” Whoever does not seek from Allah, Allah becomes furious with him.

Bismillah is a verse of dua. It is a natural call of humans that should be said when any significant work is performed or carried out. Whenever we make this dua, it should be made with attention and determination. Firstly, it notifies the person that the work he is about to indulge in is not disliked or prohibited by Allah and His Messenger, but that it is recommended and done in the way prescribed by them. Secondly, with this, he calls upon two of Allah's Exalted attributes: the Most Beneficent and the Most Merciful, and gains aid from them.

Any action that is performed without mentioning Bismillah is devoid of Allah's blessings and favors. For this reason, the Prophet PBUH said, “The action performed without Bismillah is unblessed.” The best beginning for a slave is that he begins any action by mentioning the name of his Lord. To begin any action with the name of the One who owns and showers the treasures of Mercy, is like asking for His Mercy and aid to ensure that our actions are completed with goodness and perfection. This is a sign of a slave's solidarity and the divine guarantee of his success.

Allah ﷻ says: *“I have divided prayer (Surah Fatiha) between Myself and My servant into two halves; in which half of it is praising Allah and glorifying Allah and mentioning His mercy, His Lordship, His justice, and His Kingship; and half of it is asking Allah and calling out to*

Him” (Muslim). In this hadeeth, Surah Al-Fatiha has been interpreted as **Salah**. This makes it clear that reciting it in Salah is very important. The sayings of the Prophet ﷺ have a lot of weightages and there are many explanations regarding them. He ﷺ said: *“There is no salah without Surah Al-Fatiha.”* (Bukhari and Muslim)

In the Shariah, many of the tasks like eating, sacrificing, and wudhu, are expected to be started with mentioning the name of Allah ﷻ.

This Surah is a collection of very beneficial content. These seven verses contain the praise of Allah, His Majesty, His Attributes, His Glorification, His Pure Names, and Exalted Attributes. The Day of Judgement is also mentioned and the believers are instructed to call out to the Master. Turn to Allah with humbleness, mention our deficiency and our helplessness, worship Allah with sincerity, declare the oneness of Allah and ask Allah alone for the Sirat al Mustaqeem (The Straight Path). This Surah also instructs us to perform good deeds so that on the Day of Judgement they can be presented to us. This Surah also warns us from treading the path of falsehood so that on the Day of Judgement we are away from people of falsehood - the Jews and Christians. Allah ﷻ has placed arguments about the Day of Judgment in different places in the Quran. In the same way, He has spread the earth beneath us and canopied the sky above us, He has brightened the sun and the moon for us, created the clouds and wind in our service. He provided for you the best answer to all your outward and inward, spiritual, and material demands. Do you assume that this Lord has created you without a purpose? And that He created and left you without anything? Are all these systems just for sport without any aim in mind?

Surah Baqarah

In the name of Allah, the Most Beneficent, the Most Merciful

“Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah Who believe in the unseen, establish prayer, and spend out of what We have provided for them and who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter, they are certain [in faith] Those are upon [right] guidance from their Lord, and it is those who are the successful” (Surah Baqarah 1-5)

In a hadeeth in Tirmidhi, it mentions that *“everything has a peak and the peak of the Quran is Surah Al Baqarah.”* In this Surah, there is Ayatul Kursi, the leader of all the verses of the Quran. This Surah ends on two verses that are extracted from the multitude of treasures under the Throne of Allah. The Prophet said: “Learn these verses and teach them to your wives and children. Indeed, these two verses are mercy.” Ibn Masood said: The Messenger of Allah (ﷺ) said: If anyone recited two verses from the last of Surah al-Baqarah at night, they will be sufficient for him. (Bukhari and Muslim) This Surah is called Surah al Baqarah as it mentions the unique slaughtering of a cow, directing us towards an essential objective.

In this Surah, the truthfulness of the incidents is derived through various commandments and challenges. This is done for the welfare and salvation of the complete humankind. Aqeedah, Tawheed, and Prophethood are termed as truths without any doubt. This book has been revealed for the guidance and betterment of mankind. But it will only benefit those who seek guidance and fear Allah. The hearts that do not fear or worry about the questioning after death, that do not seek guidance, nor do they fear straying from the path, will not find guidance. Why will they?

Guidance denotes that Imaan has found a place in the heart. No one holds the ability to grant this guidance except Allah. Guidance is also explaining the truth, proving the truth, and guiding others towards the truth. Taqwa means to protect oneself from evil deeds. Ubai Ibn Kaab was asked by Umar: “What is Taqwa?” He replied “Have you tread on a thorny path? How you protect your clothes and your body on it, in the same way protecting yourself from sins is Taqwa.” A companion once asked the Prophet ﷺ “Is there anyone better than us? We believed in you, we fought with you.” He replied: “Yes, those who will follow you and believe in me even though they have not seen me.”

To spend the wealth given by Allah in His way is actually the slave's acknowledgment that this is a gift from Allah. Secondly, some of this wealth should be spent in the way of Allah so that one may profess gratitude for this gift. Allah does not demand back everything from what He has provided, but only a small percentage of it must be spent in the way of Allah. Here the word "infaaq" is used instead of zakat, which implies all types of charity and spending.

«So, remember Me; I will remember you. And be grateful to Me and do not deny Me O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient, and do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided» (Surah Al Baqarah 153-157)

Hadeeth: Prophet ﷺ said: Allah ﷻ says I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it (gathering of angels). And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed.. (Tirmidhi)

A person has two conditions of being – peace and tranquillity or unrest and troubles. When he receives a blessing, he is expected to accept it and be uncritical of it. When he is in trouble, then he is expected to exhibit patience. In a hadeeth, it is mentioned that *"How wonderful the affair of the believer is! Indeed, all his affairs are good for him. This is only for the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he has patience, which is good for him."* (Muslim)

He worships his Lord in such a way that he spends his mornings and his evenings in His remembrance. This way of life embodies the treasures of happiness and contentment. But this happiness and contentment will be attained in the true sense only in the Hereafter. Allah has made this world not for recompense and reward, but for the purpose of testing His slaves. In this world there are hindrances in worshipping Allah so that it may be known who among the slaves is more righteous and steadfast in his deeds. These hindrances are the desires, wants and

expectations of one's spouses and children, worldly pragmatism, whispers of Shaitan, social pressures, etc. All these are trials that surround us. We need to save ourselves from them and complete Allah's expectations by remembering Him and showing Him our gratitude. In the face of these trials, the only way to achieve success is "Prayer" and "Patience."

«Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus, will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy He only orders you to evil and immorality and to say about Allah what you do not know and when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb, and blind, so they do not understand. O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful» (Surah Al Baqarah 168-173)

Abu Hurairah narrated that the Prophet ﷺ said: *"Allah is pure and loves purity."* Allah has commanded his Prophets that eat from the pure and perform good deeds and He commanded the believers with the same. O you who believe, eat the pure things of what we have provided you. The Prophet ﷺ said: *"A person undergoes a long journey, scattered hair and full of dirt and raises his hands to the sky and calls out to Allah with need but his food and drink, his clothes and provision all is haram. That is why his dua is not accepted."* (Muslim and Tirmidhi) To have an accepted prayer and worship, the food has to be halal. Prophet ﷺ said: *"Allah says "I created my slaves as righteous and true, then Shaitan misguided them from their religion. Whatever I made halal for them they made it haram for themselves.""* (Muslim)

What is Shirk? Humans are created with the emotional need to worship someone and when they take other than Allah for it. Allah is the greatest and most compulsive need of humans. This need makes it impossible for humans to live without. Leaving Allah is not going astray

but making a false god instead of Allah. That is why in Shariah, all the things are considered haram that in any way or form tries to turn away this ingrained need from Allah towards someone else.

CALL TO ACTION: There is no language in which the Quran has not been translated; there is a translation even into our local language Marathi. It is essential to read the Quran with translation so that one can understand this exalted and pure book, and hence acting upon it will become easy.

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfil their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” (Surah Baqarah 177)

Hadeeth: The Prophet ﷺ said: *“It is essential for you that whenever you hear the commands of the Shariah then act upon them even if the one who he is reading to you is an Abyssinian slave because a believer is such a follower of the Shariah just like a camel in his reins.”* (Ibn Majah)

To establish prayer means to pray five times at the prescribed time, in a congregation, without any delay, without fail, completing on the way of the Sunnah, with sincerity and concentration. To give zakah is the right of Allah in the wealth He has provided according to the prescribed amount, after a year has passed, paid without any delay or any reduction. True believers are those who fulfil their promise; those who are patient in jihad.

True belief in Allah alone is that a person submits completely and wholeheartedly to Allah without the smallest streak of shirk. The belief in the Hereafter is that a person accepts the fact that he will be resurrected after death and that he will be questioned about all his actions and speeches in front of his Lord and he does not believe in untrue intercessions. The belief in the angels is to accept the fact that they exist, and believe they are innocent and holy. The belief in the books is to accept the scriptures as heavenly revelations, take them as criteria between the truth and falsehood and accept its teachings in all walks of life. The belief in the messengers is to accept them as appointed by Allah, to be followed, and a guide of the religion. Their actions are to be taken as an example of life and their obedience, following, and loving them should be

a compulsion. Whoever possesses these above qualifications, is said to be a true and sincere believer and a true believer holds a strong hope with Allah (not on any false support and becomes fearless).

“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and mercy. But whoever transgresses after that will have a painful punishment and there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.” (Surah Al Baqarah: 178,179)

With regards to murder in Islam, the rule of Qisas has been laid down. This means the murderer suffers what he is done with the murdered.

In this way, the concept of murder is broken because the fear of our own death stops a person from killing someone, and thus, lives are saved. The murder of the murderer provides security for the entire society. On the other hand, the family of the one murdered can ask for revenge and destructive actions in the society cease. Therefore, the rule of Qisas in Islam is approved and the family of the murdered has an option of either killing the murderer, accepting any penalty, or forgiving them. The reason for multiple options is that in an Islamic society people consider each other brothers and not enemies. Apart from this, another benefit is that the family of the murdered receives monetary assistance as well.

"The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed

for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous” (Surah Al Baqarah 185-188)

Fasting is training for Taqwa. Taqwa is that a person refrains from the prohibitions of His Lord in this life and fulfils His obligations in this life.

Prohibiting food and drink during the day and permitting it only at night is a means of seeking the pleasure of the Lord. A believer’s entire life is a life of fasting. In Ramadhan, a few restrictions are temporarily placed to train a person. During his life, he restricts himself from all the things that are disliked by his Lord. Quran is a blessing and a gift from Allah, and fasting is a practical acknowledgment of a slave for this gift. Through fasting, a slave makes himself capable of gratefulness to his Lord and produces the ability to live his life in a righteous way as shown by the Quran.

Fasting makes a person soft-hearted and inculcates those feelings in a person that Allah ﷻ wants his believer to have. This enhanced training in fasting makes a person extremely grateful to Him and he feels the tremors of the fear of his Lord. When a person feels these emotions, then he can express his gratitude to his Lord for all the blessings he has been given. He is obedient to Allah and lives a pious life.

Allah ﷻ says that “I am very near.” The matter of truth is that the nearness or farness of the Lord for a believer depends on the condition of the heart. If the slave is lost and heedless about his Lord, then nothing is more astray than him. But if he turns to his Lord, keeps his heart filled with His remembrance, is grateful for his blessings, is patient on His tests, prays for steadfastness on the way, and seeks His aid, then no one is closer to the slave than His Lord. Allah is closer to his slave than the jugular vein.

CALL TO ACTION: Quran has four rights on us:

1. To read it - If you cannot read, then get help from a teacher (one who does not seek any recompense except from his Lord) or anyone who is well-versed with reading
2. To understand it - The Quran has been translated in almost all the languages of the world. You can get a copy of it in whichever language you know, understand it, and ask Allah for help in implementing its teachings.

3. To act upon it – The primary aim of the revelation of the Quran was to act upon it, so we need to struggle to act on it and seek Allah’s help for the same.

4. To spread it – We must spread the message of Allah (whatever of it we learn) to our family, friends, and others. It is possible that the listener is better at acting upon it than you and you will receive a reward for it.

“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]” (Surah Al Baqarah 188)

This is for the one who owns something that belongs to someone else but that person has no proof regarding his belongings. The person who is holding the other property is taking advantage of his weakness and the weak person cannot get justice from a court or a justice giver. The other person gets a verdict in his favour and takes the weak person’s rights. This is “zulm” (injustice) in Islam. No one can manipulate the rulings and change the verdict. This person is termed as “zaalim” (oppressor) and he is a sinner in Allah’s sight.

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good” (Surah al Baqarah 195)

In the hadeeth, it has been mentioned that whosoever spends whatever is more than his needs in the way of Allah, will be given seven hundred times the reward. And whoever spends on his wife and children will be given ten times the reward. Love is one of the attributes of Allah ﷻ and it is obligatory to believe in it.

The sacrifice of wealth is no doubt a difficult task for a person. We should consider Allah’s work as our own work and we need to spend a lot in its way. Miserliness means destruction; so, do not put yourself in destruction. Do not stop yourself from spending in the way of Allah ﷻ because you think that when you spend your money, it will upset you. This is a big loss in this life and the Hereafter. When a person spends his wealth, he thinks that this may be a loss for him. But in reality, not spending on the cause of Allah is the true deprivation. A person thinks that he must spend only on his family but this act is not the only thing that is encouraged and mentioned in the Quran. In fact, the appropriate way of spending wealth is to spend it in the way of the needs of the religion. The spending of wealth only on the completion of our personal demands enables a person and society to be worthy of Allah’s wrath. In contrast,

when the wealth is spent in the way of Allah then the person and the society both are deserving of Allah's mercy. The one who spends receives a lot of its benefits in this world and the Hereafter.

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise." (Surah Al Baqarah 208-209)

One of the conditions for acceptance of Islam is that we must submit to it without expecting protection and feasibility. Whatever Islam commands must be followed and whatever it prohibits must be prohibited. This is complete submission to Islam.

Some people accept Islam in parts. They reject all the things that are a hindrance to their personal gains in life. They take only that which is convenient for them from Islam. They leave of Islam whatever does not correspond to them from among the matters of aqeedah, bida'hs (innovations), worldly gains, personality traits, and feasibility.

Initially, a person submits to Islam completely, but when the time comes for him to break free of his intellectual barriers, or disregard his gains and accept Islam, then he slips out of it. He stops at that Islam in which there are no religious benefits in it and that he is still in the fold of Islam. Those who disregard feasibility and accept Islam and those who are considerate only about the feasibility and stay in the fold of Islam, these two are not in the same condition. The first group mostly is free from the importance of worldly things whereas the second group is the one that gains all the worldly gains. This puts the second group into the misunderstanding that they believe they are better and the first group is despicable. But this condition is very temporary. When this world will be destroyed and a new law will be established then the upgraded of today will be downgraded and only those who are downgraded today will be upgraded that day.

"They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveller. And whatever you do of good - indeed, Allah is Knowing of it. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." (Surah Al Baqarah 215,216)

Hadeeth: *A person asked the Prophet ﷺ “who should I do good with?” He ﷺ replied “Your mother” He asked again, Prophet ﷺ replied the same thrice “Then father”, “Then nearest relative” (Muslim)*

Ali narrated that Prophet ﷺ said: “A child is no longer an orphan once he reaches puberty. Masakeen are those who do not have enough food, drink, and clothing. And the wayfarer is that are travellers who have no money left. These are the ones on whom we can spend on.”

Prophet ﷺ said: “*Jihad will continue till the Day of Judgement until the last of my ummah will fight with Dajjal.*” He ﷺ also said: “*You have no knowledge of the unseen that is why you see the worldly things in their apparent form and you judge them good or bad. Allah ﷻ with his unseen knowledge knows their good or bad. Jihad is also a thing that has a good ending in it.*”

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus, Allah makes clear to you the verses [of revelation] that you might give thought” (Surah Al Baqarah 219)

Hadeeth: The Prophet ﷺ said: “*Allah ﷻ has prescribed on Him that He will not permit four types of people in Paradise – 1. An alcoholic 2. One who eats usury/interest 3. One who usurps the wealth of an orphan 4. Disobedient child.*” (Hakim)

Hence, the law of Islamic Shariah makes it incumbent upon us to seek protection from anything that harms our moral character, though we may notice some outwardly benefits in it.

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus, Allah makes clear to you the verses [of revelation] that you might give thought to this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corruptor from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than

a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember” (Surah Al Baqarah 220-221)

The Prophet ﷺ said: *“Four things are seen before marriage 1. Wealth 2. Status 3. Beauty 4. Religiosity. You prefer religiosity.”* (Bukhari and Muslim)

"And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing” (Surah Al Baqarah 224-225)

Some people in anger take oaths to not do good deeds. For instance, someone will say “I will not speak to my father,” or “I will not be good to this person.” Allah ﷻ informs us to break such an oath, perform good deeds and give the penalty for breaking the oath. And lewd oaths are those that are taken unknowingly. There is no penalty for breaking such an oath.

"And fight in the cause of Allah and know that Allah is Hearing and Knowing. Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him, you will be returned.” (Surah Al Baqarah 244-245)

At the time of his death, Khalid bin Waleed said: “Where are those who fear death, those who fear fighting and jihad? They can see my entire body is injured in the way of Allah. The entire body is covered with marks of arrow, spear, and swords but today I am dying on my bed and stayed alive in all the wars. (Ibn Katheer)

The loan that Allah desires from his slaves is the goodly loan. This is given with courage and an open heart, without show off, only for seeking the pleasure of Allah. It is not given to earn any worldly gain but only given for the sake of attaining the reward of the Hereafter. It is not

given from the wealth obtained from prohibited means, but from wealth earned by pure and approved means. In the end, barakah/blessings in provisions are not dependent on a person's initiatives but are in the hands of Allah.

There is another category of people who hide their wealth from their Lord. In fact, they are trying to hide from the one who has the ability to give wealth, and to take it back after giving it.

“O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.” (Surah Al Baqarah 254)

The Prophet ﷺ was asked: “Which charity is most accepted?” He said: *“The one that is given at the time of good health and there is a hope of living and this wealth can be of use to me and not that it is delayed and when death approaches and realises that there is no way out then says give this to that and give that to that. This charity will not be beneficial as people will inherit it even if he gives or not.”* (Bukhari)

Allah ﷻ asks you to spend. It should not be a burden on you. He is not asking you for something that belongs to you but asks what He has provided you with. He also does not expect all of it back, just some part of it. Then, He said that the wealth of this world will be everlasting and beneficial only if we spend it in the way of Allah. This will convert it into an everlasting treasure because the only thing that will benefit us on Judgment Day are the good deeds earned in this world. In this world, purchase and sale are permitted; friendships and recommendations are advantageous. But in the Hereafter, all of this will end and only belief and good deeds will bear results.

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and knowing. Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and forbearing. O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is

hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted. Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.” (Surah Al Baqarah 261-274)

Hadeeth: The Prophet ﷺ said: *“There are only two people with whom jealousy is permitted. The one who Allah gives him wealth and the ability to spend it in His way. And the one whom Allah gave wisdom.”* (Musnad Ahmad) Here wisdom means the one who has been given the true knowledge of the Quran and the Hadeeth.

Abu Hurairah narrated that the Prophet said: *“there are seven who are promised the shade of Allah on that Day when there will be no shade except His shade. 1. The Just Ruler 2. The youth who spends his youth in worship of Allah and obedience of the Shariah 3. Those two people who love each other for the sake of Allah and they met and departed for the same 4. The one whose heart is attached to the mosque 5. The one who cries in the remembrance of Allah 6. The one whom a beautiful and high-status woman invites him to evil and he replies that he fears Allah 7. The one who gives charity with such secrecy that his left-hand doesn't know what his right hand gave.”* (Bukhari and Muslim)

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever. Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew. And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” (Surah Al Baqarah 275-281)

Hadeeth: The Prophet ﷺ said: *“Usury has seventy branches and the lowest level is to fornicate with your mother.”* (Mishkat)

The Prophet ﷺ said: *“The one who takes interest, gives interest, its witnesses and its writer all are condemned by Allah and all are equal in sin.”* (Muslim)

The usurping of interest is a social crime and hence is prohibited in Islam. The usurper of interest is not permitted to transact in this oppressive way with others. Similarly, others are advised to not oppress the usurper of interest. If a person is a sinner, it does not exclude him from his other rights in society. There should be legal actions taken against the usurper of interest and he will be held accountable only for this crime alone and he will still hold other rights. Islam intends to reform people's individual affairs, and social reform is its secondary objective. Quran calls for belief and taqwa which are related to individual affairs and not social reform. Therefore, dawah is given to individuals and social reform is a collective effort of individual reform.

"O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction that you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do" (Surah Al Baqarah 282-283).

Hadeeth: Aisha narrated the Prophet said: *“Do not take the witness of those who deceive whether a man or a woman, the one who is deserving of punishments, the one who is known to have hatred and is a liar, do not take witness of the one who is under someone else’s responsibility for the person under whom he is, and of the one who is from an evil lineage.”* (Tirmidhi)

The Prophet said *“False witness is like shirk.”* (Tirmidhi)

CALL TO ACTION: Allah ﷻ has mentioned again and again in the Quran “O Muslims! Follow Allah ﷻ and His Messenger ﷺ.” Following Allah can be done by following the Quran, and following the Messenger is by following the hadeeth. Aisha was asked how was the character of the Prophet ﷺ. She said, “He was a living Quran” which means that his life was a practical demonstration of the Quran and we should also follow the example of the Prophet ﷺ.

Surah Ale Imran

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire," The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn." (Surah Ale Imran 14-17)

The Prophet said: *"From among the trials that will overcome my people after me for men will be the trial of women."* (Bukhari) The Prophet said: *"Marry the most loving and the most fertile among them because on the Day of Judgement I will be proud of the number of people in my ummah over the number of people of the previous ummahs."* From amongst the most beloved things to oneself is his family because according to the family is the most beloved, then wealth is beloved and in the wealth gold because of it being expensive it is more loved. After those horses are mentioned because the Arabs considered them highest in beauty, pride, and defence. Then, the cattle have been mentioned as their livelihood depended on it. Lastly, the fields and gardens are mentioned as they too are a source of sustenance. Hence, in such small phrases, huge concepts have been covered. This ayah directs us to the temporary nature of this world; the temporary nature of these possessions; so that we realize that whoever is taken by the temptations of this temporary world is indeed unwise.

Seeking forgiveness is crying and being guilty in front of Allah so that He will cover up his slave's sins, evils, and mistakes. This guilt exists in a slave's heart due to the fear of his Lord. His Lord has blessed him with so many blessings and provisions; He is just and the one who is going to hold everyone accountable. This makes the slave feel that he is unable to thank him and incapable of being obedient to Him.

The ideal time to seek forgiveness is the time of Suhoor. This is the best time for acceptance of forgiveness, free from show-off. This is the time when the heart is most attentive and aware to ponder upon the verses of Allah ﷻ. Quran and the hadeeth mention many things that explain these things in detail. It is from the blessings of Allah that He has taught us the way of seeking forgiveness and the perfect time for doing so as well.

“Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.”

(Surah Ale Imran 28)

Ibn Abbas mentions “The dealings with disbelievers should be constrained to worldly dealing and transactions only and absolutely do not follow them in actions. Do not love them and be pleased with them.” This is also the recommendation for all those who are polytheists and those who reject the commandments of Allah ﷻ.

The believers and disbelievers both have enemies, then how can we make friends with them? But out of necessity, it is permissible to interact with them and have dealings with them. In these dealings, we are advised to deal with them in a good manner and with Ihsan.

“The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.” Say, [O Muhammad], **“If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”** Say, **“Obey Allah and the Messenger.”** But if they turn away - then indeed, **Allah does not like the disbelievers.”** (Surah Ale Imran 31,32)

Hadeeth: Abdullah Ibn Umar narrated that the Prophet ﷺ said: *“Until a person in all matters doesn’t follow me until then he is not a believer.”* (Mishkat)

If you want to love Allah ﷻ then follow the way of the Messenger ﷺ. The reward for it is that Allah will also love you and whatever sins and mistakes you have fallen into till now, He will forgive them too as Allah is the Most Forgiving.

In the clearest words of guidance, it has been narrated by the Prophet ﷺ that “Warn them that they follow the Messenger completely. If they turn away then remember they will be among the disbelievers who they have befriended and remember that Allah does not befriend the disbelievers. The style of speech in both the verses is different – the first one has mercy and the second one has a warning. The true essence of Imaan is the love of Allah and this love includes a condition that there is no other love apart from it that opposes this love. And the only way to love Allah is the following of the Prophet. Apart from this, whatever ways have been made are all innovations. If someone lives a life opposing the way of the Prophet, and misunderstands that Allah loves him, or others think of him as beloved to Allah, then this is

foolishness. The least Islam demands is the following of Allah and His Messenger. If anyone does not fulfil this demand, then he is included in the rejectors of the religion and Allah doesn't love such people.

"Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it." (Surah Ale Imran 92)

Abu Talha was a wealthy companion of the Prophet and owned a garden called "Bayrha" which was opposite the Masjid e Nabawi. The Prophet frequently visited it and used to drink water from there. When this verse was revealed, Abu Talha said "My most beloved and precious possession is this garden and I have given it in charity today. O Prophet! You are permitted to spend it as you want." The Prophet was very happy to hear it and he said "Distribute it among your relatives." (Bukhari)

"Say, "Allah has told the truth. So, follow the religion of Abraham, inclining toward truth; and he was not of the polytheists." Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?" (Surah Ale Imran 96-98)

Hadeeth: Ali narrated the Prophet ﷺ said *"Whoever has the capability (wealth and health) and did not perform Hajj then if he dies Jew or Christian is the same."* The Prophet ﷺ also said: *"Whoever holds the capacity and doesn't perform Hajj and dies then on the Day of Judgement, between his eyes the word kaafir will be written."* And it should also be known that worship, sacrifice, circumambulation, prayer, and others can be performed in Masjid al Haram, and to perform these actions anywhere else and perform these actions for anyone other than Allah is shirk.

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him] And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers."

And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”
(Surah Ale Imran 102-105)

In Sahih Muslim, it is said that the Book of Allah is the Rope of Allah and whoever follows it is on guidance and whoever leaves it is astray. The Prophet ﷺ said: *“Allah would like three things from you: 1. Worship him alone 2. Everybody should unitedly hold to the rope of Allah and not be divided 3. Whoever Allah has appointed as your leader, follow him.”* (Muslim)

Abu Saeed al Khudri narrated that the Prophet ﷺ said: *“Whenever you see an evil try to stop it with your hands and if you cannot then stop it with your tongue and if you cannot do that as well then at least consider it wrong in your heart and this is the least of faith.”* (Tirmidhi)

The Prophet ﷺ said: *“I swear by the one who hold my life! You keep calling towards good and keep prohibiting wrong otherwise Allah will surely send down his punishment, you will call out to Him and He will not respond to it.”* (Musnad Ahmad)

To hold steadfast to Allah means to fear him like it is His right to be feared. But there is a difference between fearing Allah and fearing others. Firstly, the rights that Allah has on the slave no other has. Secondly, the boundaries that Allah has set and prescribed the punishments for breaking these boundaries. These boundaries are completely for the benefit of a man’s worldly and religious life. Allah does not benefit from any of these. Thirdly, Allah has his eyes on everything and He is also aware of the whispers of the heart. Fourthly, no one can save you from the recompense of Allah and He has the ability to punish you in this life and the Hereafter and this punishment can be everlasting. Until the slave is not diligent about these four conditions while fearing Allah, then he has not understood fearing Allah in its true sense. This will make him unable to give the due right of Allah. Many Muslims fear people and leave the Lord and His Shariah. Their fundamental misguidance is that they cannot differentiate between the anger of the Lord or the people.

“And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful. O you who have believed, do not consume usury, doubled, and multiplied, but fear Allah that you may be successful. And fear the Fire, which has been prepared for the disbelievers

And obey Allah and the Messenger that you may obtain mercy And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally, and excellent is the reward of the [righteous] workers.” (Surah Ale Imran 130-136)

The business of interest is the last and worst level of loving wealth. Whoever is involved in it, is engrossed for days and nights in the expedition of multiplying his wealth. However, the real requirement is that man should run towards Paradise and desire Allah’s mercy and aid. A person wants to increase his wealth so that he will be respected in this world and a good life is established for him. But the respect and success of this present world does not hold any importance. The real success is the success of the Hereafter; dwelling in Paradise which has never-ending happiness and blessings. The intellectual one is the one who runs towards this Paradise. To run towards Paradise is to spent our wealth more and more for the sake of Allahﷻ. The success of this world apparently lies in collecting and increasing wealth, whereas the success of the Hereafter apparently lies in spending and reducing the wealth.

The wealth of the first kind of people is the love of worldly wealth while the wealth of the second kind of people is the love of Allah and His Messenger. If the first kind of people love the profit of this world, then the second kind of people love the profit of the Hereafter. If the first kind of people fear loss of this world, then the second kind of people fear loss of the Hereafter.

“O you who have believed, do not be like those who disbelieved and said about their brothers when they travelled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do. And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world] And whether you die or are killed, unto Allah you will be gathered.” (Surah Ale Imran 156-158)

The believers are being stopped from having a dispute in their aqeedah. The carriers of these are the disbelievers and the hypocrites because such an aqeedah is the foundation of cowardice. The opposite of this is the aqeedah that life and death are in Allah's hands and will occur at their fixed times. This brings courage and the ability to fight in the way of Allah. Death is inevitable; but if we die in a state of forgiveness and mercy, then this is far better for us than losing a lifetime in the pursuit of wealth and provisions of this life. There should be no avoidance of jihad in the way of Allah and one should be encouraged to strive in Allah's way. Mercy and forgiveness are ensured after doing this only if it is done with sincerity.

CALL TO ACTION: O my dear Muslim brothers and sisters, whichever language you know, get the translation of it and recite atleast one page of the translation and pray to Allah for guidance from Him. A small effort can help you move ahead. Allah ﷻ said: *“Whoever comes to me a handspan, I come to him hand length. Whoever comes to me walking, I come to him running. I am closer to a person than his jugular vein.”*

Surah An-Nisa

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease. And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze. Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he

[may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.” (Surah An Nisa, 1-12)

Hadeeth: The Prophet ﷺ said: “*Any man or woman if keeps performing good deeds for 60 years and makes a bequest while dying with which a descendant faces injustice then he will be in the Hellfire.*” (Tirmidhi)

The first thing to be done after the death of a person is to fulfil the debt of the deceased.

“The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment. O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin? And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant? And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who

nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.” (Surah An Nisa 17-25)

Those women that are Haram for us, all are halal for Muslims but there are four conditions: 1. To seek them (acceptance by tongue by both) 2. To set the mehr/dowry 3. The intention is to settle down with them. That the intention is not only for sexual satisfaction, like in zinah but that women belongs to that man forever and doesn't leave until he leaves, and there is no mention of any time (like a month, a year, etc.). Thus, this proves that Mut'ah is haram. The Prophet ﷺ said: *“In early Islam, Mut'ah was permitted but it has now been made haram for all until the Day of Judgement.”* (Muslim)

“O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful” (Surah An Nisa 29)

Illegal fraud, cheating, deceit, and amalgamation and all those businesses that are impermissible by Shariah are also included. Similarly, all those businesses that are based on the impermissibility in the Shariah are also impermissible like those acts that are immoral and evil and also manufacturing those things that aid in this regard are also impermissible.

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]” (Surah An Nisa 31)

Hadeeth: The Prophet ﷺ said: “those sins that will destroy you include 1. Shirk (to introduce an ally with Allah like idols, dead individuals - be it a Prophet or a wali or a pious person), or to elevate someone to the perfection of the attributes of Allah. For example, to consider then Haazir and Naazir, knower of the unseen, giver of children and provider to provisions.

2. To perform magic or to get it done.

3. Unjust murder

4. To eat interest

5. To eat the wealth of the orphan unjustly

6. To run away from battlefield

7. To malign pious and chaste Muslim women.” (Bukhari and Muslim)

“And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed, Allah is ever, over all things, a Witness. Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]. Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who

are self-deluding and boastful who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment. And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion” (Surah An Nisa 34-38)

Hadeeth: The Prophet ﷺ said: *“If Allah would have made it permissible for anyone to prostrate (out of respect not as worship) before anyone else apart from Allah, then He would command a woman to prostrate before her husband.”* (Bukhari) The Prophet ﷺ said: *“The woman who displeases her husband and she sleeps without making up with him then the angels curse her the entire night.”* (Bukhari) The Prophet ﷺ said: *“Giving charity to a needy is just a charity but to give charity to a relative is charity as well keeping relations.”*

The Prophet said: *“Keep good relations with your neighbours and do good to them whether they are your relatives or not.”* The Prophet said: *“Jibrael kept teaching and advising about the neighbours so much that I was expecting that they will be made partners in the inheritance of a person as well.”* The Prophet said: *“O people, protect yourself from misery as it has destroyed those before you and due to this people cut off from each other and disobedience also took place.”*

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.” (Surah an Nisa 43)

The salah should be prayed when you realize/know what you are saying. Here this ayah has come to show the initial ruling regarding alcohol. Along with this, it also shows the important fact that prayer is a worship that should be dispensed with consciousness and knowledge of what a person is saying. Prayer is not the name of a worship in which there are a few actions and a few recitations. In prayer, it is important to have consciousness and that one prays while recognising it as an act of worship and protection. While applying his tongue and body, he is submitting before his Lord. His thinking, his intentions, his body, and his consciousness should all be submitted before Allah.

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.” (Surah An Nisa 48)

In another incident, it has been mentioned that shirk is the biggest of sins. In fact, there can be no bigger sin that you ask from others (Prophets, wali, pious people, etc) as you ask from Allah. It would be like making the master and the slave equal partners. This verse explains that Muslims should differentiate between Tawheed and shirk. For minor and major sins there is a chance of repentance with or without facing their consequences; but shirk is one major sin that is not forgiven without seeking forgiveness from Allah and turning away from it. The only dwelling for committing Shirk is in the Hellfire. It is mentioned in Mishkaat that the Prophet said *“Do not associate with Allah even if someone kills you or burns you.”* Shirk is the biggest slander on Allah and He will not forgive it. The polytheist lie that the commandments have been given to them by Allah to prove their point. This is an apparent and open lie and slander of Allah. If a group is consistent in giving testimony of Allah’s religion and takes up the task of maligning Allah, then there is nothing more suitable for them than the curse of Allah.

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.” (Surah An Nisa 58-59)

The Prophet said that there is no obedience of the slave in the disobedience of his Lord. The second most important aspect of Islamic faith is the obedience of the Prophet. This is the only practical form of the obedience of Allah. The Prophet is the personality to be followed as he is the authentic way through which the commandments of our Lord have reached us. The only acceptable obedience is the obedience of Allah and the Prophet. The disobedience of the Prophet is rebellion against Allah. This is explained in the hadeeth *“Whoever follows me has followed Allah and whoever disobeyed me has disobeyed Allah.”* The third obedience that is acceptable in Islam is the obedience of Muslim leaders who have been appointed to preside over the people. Denial of this leader is not appropriate as it will create unrest in the lives of the Muslims. This leader must be a fellow Muslim and obedient to the commands of Allah and the Messenger. The Prophet said, *“It is obligatory upon Muslims to obey the leaders among them*

and accept their command whether they like it or not until he is not commanded to do sins. If he is asked to sin, then he should neither obey nor follow those commands.” (Bukhari and Muslim)

“Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So, fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.” (Surah An Nisa 76)

“He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.” (Surah An Nisa 80)

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise. But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.” (Surah an Nisa 92-93)

Hadeeth: The Prophet said: *“A believer who believes in Allah alone and me as a Prophet then to kill him is prohibited unless in three cases 1. He has killed someone 2. He has fornicated after being married 3. He has left the religion or has left the Jamat.”* (Bukhari and Muslim)

A Muslim is obligated to deprive his Muslim brother of his life. In the same way, a Muslim has a right on another that he should not humiliate him, take his wealth away, take his shelter away, disrupt his livelihood, not take away his peace. These are those things that are essentials in life and it is not permissible to take any of these away. If a person does so by mistake, then he should immediately realise his mistake. This realisation can be addressed by asking forgiveness from Allah and by compensating for the harm that he caused. On the contrary, if a person deliberately harms another Muslim brother and disrupts his life, then this sin is similar to killing someone.

“And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.” (Surah An Nisa 103)

The prayer has been prescribed with the boundary of timings and has to be performed in congregation. This ayah informs us that praying on the appropriate hour is one of the conditions of prayer. The second thing is that whatever the Prophet has commanded the believers is also from the commandments from Allah. This is derived from the Prophet saying *“The prayer has been prescribed on the appropriate time.”* The entire prayer has been prescribed and directed by the Prophet. The Quran has only given a few indications but not detailed explanations for the same.

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.” (Surah An Nisa 116)

The source of all good is tauheed(monotheism) and the source of all evil is Shirk. When a person is steadfast on Tauheed and faces some struggles, then this can be directed to the deeds/sins of the person. Thus, even after falling, he will rise. On the contrary, if someone performs a good deed with Shirk then that is coincidental and the source of that deed will never be considered good. It will not be directed to Allah and therefore there will be no reward for it. A polytheist, because of getting cut off from his Lord, places himself in the hands of the Shaitan and that is the reason there is no forgiveness for the polytheist. Therefore, if someone falters and sins, but is on Tauheed, then Allah may forgive whomsoever he wills.

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.” (Surah An Nisa 135)

Allah commands the believers to establish justice and give true witness even if it causes harm to them or their parents or their relatives. This is because the truth will always prevail. The wealthy will not be given preference because of their wealth nor should the poverty of the poor stop you from speaking the truth. Allah is the closest and the Most Exalted to you compared to either of these. Neither enmity nor desires of the self should stop you from establishing justice.

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing. If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.” (Suran An Nisa 148-149)

The Shariah commands us to not publicly mention any evil that we see in someone, but instead guide them in private. Also, it is highly disliked to openly perform sins and evil deeds. The Quran has prohibited us from both types of deeds. However, the oppression of the oppressor can be mentioned openly in public.

The benefit of this is that he might either leave the oppression, or compensate for it, or other people might be warned of this. If a person has been wronged then Shariah permittes revenge only to the extent of the wrong done. The Prophet said, “Those who abuse each other then the sin of all of it is on the person who starts the abusing unless the one who is first abused didn’t go overboard.” (Muslim)

Islam promotes forgiveness and forgetting. Allah, the Allmighty, loves to forgive. The Prophet said, “*Allah honours the one who forgives others.*” (Muslim)

Surah Al-Maidah

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”

(Surah Al-Maidah: 2)

Those who fear Allah are the ones who are known to cooperate with each other in matters of righteousness. In today's times, it is difficult to assist the one who is on the truth and disassociate with the one who is not on the truth. But this is the criterion on which we will be judged in the Hereafter.

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so, fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So, eat of what they catch for you, and mention the name of Allah upon it, and fear Allah. Indeed, Allah is swift in account. This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean

earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful and remember the favour of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts. O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward. But those who disbelieve and deny Our signs - those are the companions of Hellfire” (Surah Al-Maidah: 3-10)

No matter the detailed rulings of halal and haram, it is only the will of the person that stops him from committing wrong or encourages towards performing righteous deeds. Rules and regulations do not govern a person but a person's will governs him. If a person himself does not want to do something, then he will find ways to escape from conformity to rules. It is only the fear of Allah that stops a person from overcoming boundaries. Therefore, whenever the commands of halal and haram are mentioned, the fear of Allah is also instilled so that one can stop oneself from committing haram actions.

The aim of prayer is to cleanse a person from sins while ablution is its apparent preparation. When a person intends to pray, he first goes to the water. The water is a very big blessing of Allah that cleanses a person of all the apparent dirt. Similarly, prayer is a Rabbani spring; when a person bathes in it, he is cleansed of evil thoughts and bad feelings.

“O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.” (Surah Al-Maidah: 35)

Wasilah means seeking nearness to Allah based on taqwa, and other righteousness. Nearness of Allah can be gained by saving oneself from minor and major sins. To seek nearness to anyone apart from Allah has no basis in Shariah and is not permissible. In the Hadeeth, Maqam e Mahmood is also mentioned as a waseelah that will be provided to the Prophet on the Day of Judgement. Therefore the Prophet said, *“Whoever prays for a waseelah for me after the azaan, then he will receive my intercession in the Hereafter.”* (Bukhari)

"[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful." (Surah Al-Maidah: 38-39)

"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people." (Surah Al-Maidah: 51)

"Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you, animosity and hatred, through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" (Surah Al-Maidah: 89-91)

The Prophet said: *"Do not take intoxicants as it is the root of all evil."* (Mishkat)

The Prophet said: *"All intoxicants are impermissible."* (Bukhari) The Prophet said: (Regarding alcohol) *"one who prepares, one who orders it to be made, one who drinks, one who serves it, one who transports, one for whom it was transported, the seller, the buyer, one for whom it was bought, one who deals in it."* (Tirmidhi)

It is essential that a person is very vigilant regarding their oaths. Any oath that is not essential and against Shariah should not be taken. If a person takes an oath that is not against Shariah, then he should fulfil it. If a person breaks his oath, then he should give the penalty (kaffara) for it, so that he is not termed as careless, untrustworthy, or as a rejector of oaths. Therefore, such a person does not carry out social responsibilities nor does he fulfil the responsibilities sent by Allah. Islam has connected all statutes of this life by the remembrance of Allah. Whoever goes

astray from this remembrance, then he is unaware of his own worth. The remembrance of Allah is the only thing that does not let a person turn away from the true aspect of life. Its benefit is that the person does not go astray. If such a person falls into an error, then the remembrance of Allah gives him respite.

On the other hand, the effects of alcohol lead him astray from the realities of this existence and throw him into an imaginative life. He becomes crazy behind this world. The realities of life scare him and he does not want to face this. He dies in such a state of denial.

CALL TO ACTION: We enrol our kids in a good school so that they receive good education. We are then relaxed that such an education will lead to a good future. By the time they are in their last year of schooling, they learn at least 3-4 languages. But we are unaware of the fact that we need to make provisions to teach our children the Arabic language (Quranic language). It is a sincere request that our kids learn the Arabic language from childhood itself so that they can familiarize themselves with the language of the Quran as this Quran will act as their companion in this world and the Hereafter.

“O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful." But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers." That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.” (Surah Maidah 106-108)

Surah Al-Anaam

“And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.” (Surah Al-An'am 17)

The disposer of all good and bad affairs is Allah and there is no one that can disobey Him.

Ibn Abbas narrated that one day he was behind the Prophet and he said to me: *“O boy! If you remember Allah then Allah will keep you secure. Remember that Allah is the One who is present and the One who sees and you will find Him nearby. Whatever you need, ask from Him alone and if you need help, seek from Him alone. And believe that if the entire world unites to benefit you they will not be able to benefit you more than what is already written in your destiny. And if the entire world unites to harm you then they will not be able to harm you except for what has been written in your destiny. The pen has risen and the paper has dried (the decree has already been written). If anyone wishes or not, there is no addition or removal from it.”* (Mishkat)

“So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.” (Surah Al-An'am 125)

Abdullah bin Masood narrated that the Prophet read this verse and said *“When the light of Imaan enters a person's heart, it opens the person's heart.”* He was asked, “Is there a sign with which we can identify the opening of the heart?” He replied, *“The person's attraction towards Jannah, to complete its desire, to be aware of the Hereafter, to run away from the delights of this world and to prepare for death before it comes.”* (Mishkat)

The truth intrinsically clear and understanding it is never difficult for anyone. Still, many people understand the truth but do not accept it. This is because of the hurdles created by their desires. These hurdles make them surround them with such personalities that leaving them makes them feel that it will doom them. Some are in such a state that they fear the organization of their deeds in the worldly arrangement, that for this it is not possible for them to accept the truth. Some feel that to accept the truth is to lose the stature that they hold. Some feel that to revolt against social and cultural customs will make them strangers to society. Such thoughts overcome the person and make it difficult for them to accept the truth. On the contrary, those people who do not fall for their desires hold the truth above everything else and are already

seekers of truth. When the truth comes to them, they recognize it and without delay they accept it.

“Say, “Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.” And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight, in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfil. This has He instructed you that you may remember And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.” (Surah Al-An'am 151-153)

The Prophet said: “May the person be doomed! May the person be doomed! May the person be doomed!” It was asked “Who?” He replied, “The person who finds one or both of his parents in old age and doesn’t earn Paradise by serving them.” This person is unfortunate indeed as he could have earned Paradise by serving them. The Prophet said “A Muslim to another is like a pillar to each other as one helps and supports the other.” Then the Prophet interlocked his fingers together and said “They should be like this and live together.”

Anas narrated that the Prophet said *“I swear on the One who holds my life, none of you is a believer until he wants for his believer brother truly what he wishes for himself. Do not cut ties and stop talking to each other and do not disregard each other’s well-wishing and do not hold enmity against each other, or hold jealousy with each other. But altogether believers should be brothers to each other. It is not permissible for any Muslim that he does not speak to his Muslim brother for more than three days, hold grudge against him and not speak to him.”* (Tirmidhi)

The source of good and evil lies in the heart of a person. Therefore, a good deed will not receive a promotion until it is rooted into the heart. An evil deed will not leave a person until it has not been uprooted from the heart. If there is an evil present in the heart, then the eyes, ears, and tongue will receive its provision from them and keep increasing. It captures the human mind

and heart in such a way that there is no scope for purification and correction. This is done until finally, the person's self and Imaan are destroyed. Hence, the Quran has advised us to stay away from both open and secret evil deeds.

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe” (Surah Al-A'raf 26-27)

The Prophet said “Chastity and Imaan are interconnected. When one leaves the other disappears too.” (Mishkat) Allah has created clothing for a person that protects him. It also beautifies him and elevates his status. In this manner, a person's soul requires similar clothing. The clothing of the heart is Taqwa (righteousness). On one hand, the clothing of Taqwa protects from the attacks of the Shaitan, and on the other hand, it enhances his inner self and makes him worthy of Paradise.

What is the clothing of Taqwa? It is the fear of Allah, acceptance of truth. Make yourself a slave, have humility and concentrate towards the Hereafter instead of getting lost in the world. When a person acknowledges and implements these, then he is clothing his heart and if he rejects these then he is unclothing his internal conscience. The apparent body is clothed by physical clothing and the heart is clothed by the clothing of Taqwa.

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess” (Surah Al-A'raf: 31)

“Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know." (Surah Al-A'raf: 33)

The Prophet said: *"Zuhd is not that you make halal haram or spend your wealth unnecessarily but Zuhd is that you do not trust on your means and ways but trust Allah alone."* (Mishkat)

Just like good clothing is not against Taqwa and religiosity, the same way eating, drinking, and utilizing the blessings of Allah are not against religiosity. The thing that is against religiosity

and Taqwa is being extravagant. Allah loves those who are just and are moderate in their spending. He does not like that a person makes eating, drinking, and wearing clothes his aim in his life and He also dislikes that a person shuns all these away and lives a monastic life. Our Lord likes justice and moderation in all walks of life.

The question is what is justice and moderation in these things and what is extravagance in these matters? This is left to our nature and intellect because it depends on the people and their circumstances. It cannot be the same limit for both a rich person and a poor person. Islam expects every rich person to fulfil the right of others in his wealth. Therefore, it is alright for him to benefit from these as long as he is not extravagant in this. Allah does not keep the extravagant as His friends. Such a person is worthy of His wrath.

CALL TO ACTION: The Lord says that the person whose heart has opened for Islam is upon a light from his Lord. (Surah Az Zumar) Will you not proceed to gain this light? Shaitan has made us busy in this world. We need to remove time and come towards this light of life. In shaa Allah we will succeed in both worlds.

“Call upon your Lord in humility and privately; indeed, He does not like transgressors. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good” (Surah Al-A'raf: 55-56)

The knowledge of the Lord should penetrate a person so much that his tongue expresses this again and again. He calls out to his Lord in the way that a slave calls out to his Master. He should know so much about his Lord's Lordship that his expectations and desires have no other reference other than his Lord. He fears Him alone and turns only towards Him for all his needs. He fears and entrusts his Lord completely.

The best success is that he receives Allah's mercy but this mercy is only for those who connect themselves so much with Allah, that all their emotions are directed solely towards Allah. They call Him alone and turn to Him in humility. They expect to gain from Him and fear that He is the one that can take it all away. These are those who desire their Lord's nearness and their Lord will give them what they desire.

“So, when the Qur'an is recited, then listen to it and pay attention that you may receive mercy And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless

Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.” (Surah Al-A'raf: 204-206)

Surah A'raf has ended on verse number 206. The first Sajdatul Tilawah (prostration of recitation) appears here. Regarding this prostration the Prophet said: “Whenever a person recites the verse of prostration, then Shaitan cries and says “Alas! I rejected the presentation and became from amongst the dwellers of Hell fire and the human performed the prostration and became the dweller of Paradise.” The Prophet also said: “To gain the nearness of Allah, the highest status is prostration. So, make a lot of dua in the prostration, it is highly likely that this dua will be accepted.”

The way of nearness to Allah has been mentioned here. It entails three things: Firstly, the remembrance of Allah is done conscientiously and with sincerity. Secondly, the remembrance should not be done with a loud voice as our Lord is the One who hears and knows everything. This prevents show-off and gaining popularity in remembrance which is opposite to sincerity. Thirdly, the remembrance of Allah should be all the time and there should be no heedlessness in it. Just like breathing is important for the physical body, remembrance of Allah is important for the life of the soul. Shaitan is always on the lookout to find us in a heedless state in order to strike us. May Allah provide the remembrance of Allah to all of Muslims. Aameen.

Surah Al-Anfal

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend, those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.” (Surah Al-Anfal: 2-4)

- The first sign of Imaan is that there is understanding of the Lord’s status, His majesty, and His grandeur which keeps people fearing Allah. Whenever the name of their Lord, his remembrance or his sayings are mentioned, they hear it with fear and apprehension. The first expectation of Imaan is fear.
 - The second sign is that when the verses of Allah are being recited, it increases their Imaan. Here, verses entail the orders and commandments of Allah. After Imaan in Allah, they are pleased by the knowledge of Allah’s likes and dislikes, His wishes, and His commandments. This knowledge further increases their faith.
 - The third sign is that they trust their Lord; irrespective of the demands being difficult or easy, beneficial or not. They hold the welfare of this world and the Hereafter in fulfilling the commandments of their Lord. When a time arises wherein it is required for them to give their lives for the sake of their Lord, they do this willingly, believing that this is the way to attain everlasting success.
 - The fourth sign is that they are steadfast in their prayers and spend in the way of Allah swiftly. This enhances their faith. Those who possess these qualities are true believers. And those who have not yet attained the above qualities are those who just claim to be believers.
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Surah At-Taubah

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.” (Surah At-Tauba: 18)

“Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." (Surah At-Tauba: 24)

Those who strive for success in this world will help you in gaining the same. The Hereafter is reserved for the one who strives completely to attain it. To leave one and attain the other is the test of human faith. Just like there is no success for the apparent disbelievers in the Hereafter, there is no complete success for those who claim to have faith but when they are tested, they turn away from the Hereafter and prefer this world. If the people with such faith are expecting success in the Hereafter, they will be disappointed and lament when Allah will declare His decision.

“O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard." (Surah At-Tauba: 34-35)

The Prophet said: *“Allah has prescribed zakah so that the wealth gets purified.”* The rule of inheritance indicates that there is no harm in saving up your wealth. After having paid the zakah, charity can be done like the way of Uthman (may Allah be pleased with him). On hearing this, Umar (may Allah be pleased with him) was pleased and started reciting the takbeer.

The Prophet said: *“Listen carefully! I am showing you the best wealth: that is a good wife. When her husband looks at her she pleases him and when he commands her she immediately obeys him and when he is not present then she protects herself, his wealth, and his home.”*

The Prophet said: *“The rewards of the deeds of my Ummah were presented to me until a small grain worth of thing which a person removes and throws from the masjid.”* (Abu Dawood)

One lady used to sweep the Masjid e Nabawi and she passed away at night. The companions themselves buried her and prayed the funeral prayer thinking that they would trouble the Prophet in the middle of the night. In the morning when the Prophet came to know he said: *“When anyone passes away amongst you, then inform me of it. I have seen that lady in Paradise because she used to carry out garbage from the masjid and cleaned it and kept it pure.”* He found the grave, went to it, and prayed her funeral prayer on it.

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.” (Surah At-Tauba: 71-72)

In Mishkat it is mentioned “Allah will say: “O the dwellers of Paradise!” They will respond: “O our Lord we are present and you are the owner of all good.” Allah will say: “Should I give you more than this?” They will say: “O our Lord, what can we get more than this?” Allah will say: “I have preferred my pleasure for you. I will never be displeased with you.”

The believing men and women have four qualities:

1. When the believers leave in the way of Allah with their wealth and their self for Jihad then the believing women do not create a hurdle for them. Instead, they encourage them with a true heart and support them in their Jihad with their prayers, sincerity, and trustworthiness. Thus, they too are partners in the reward for this Jihad.
2. The believing men and women command good and forbid evil.
3. The believing men and women are steadfast in their salah which is the biggest way of remembering Allah. They give Zakat as Zakah opens a person's hands for spending in the way of Allah and drives away miserliness.

4. They also fulfil the promise of Allah and His Messenger that they take with all conviction.

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travellers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire” [At-Tauba: 111-113]

The Prophet said: *“On the Day of Judgement the first ones to be called towards Paradise will be those who spend in good and bad; in difficult times and ease times, in all circumstances they praise Allah.”* (Mishkat)

When a person accepts the religion of Islam wholeheartedly then the religion is not a new matter for him but it becomes his personal matter. This becomes the source of all his interests. If the religion asks for his wealth, then he spends his wealth. If the religion needs his time and his qualities, then he obliges. Even if the religion requires him to submit his personality, go from being rich to poor, then he does not shy away from it. People should submit themselves to Allah so that these personal qualities develop in them. They become so alert that as soon as they fall in error, they realize their mistake and accept it. This makes them gain the closeness of Allah and they inevitably express Allah's might. Bowing down before Allah is very dear to them. They try to turn people they meet towards the right way. Whenever they see any evil in front of them, they try to stop it. They are vigilant about the limits of their Lord and they protect themselves like how they protect their gardens. These are the ones deserving of Allah's blessings and Paradise is most precious to them.

Paradise is a promised reward and not an immediate reward. This non-apparent reward makes it difficult for people to strive for it and they run behind small and priceless rewards of this world.

Surah Yunus

“And Allah invites to the Home of Peace and guides whom He wills to a straight path. For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally. But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally” (Surah Yunus 25-27)

“Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves” (Surah Yunus 44)

Surah Hud

“Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted [Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings," And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favour, His favour. But if you turn away, then indeed, I fear for you the punishment of a great Day. To Allah is your return, and He is over all things competent.”” (Surah Hud 1-4)

The Prophet said: *“The deeds that can wipe out sins are: to remember Allah for some time after the prayer, to gain reward walk to the masjid, and when using the water is difficult to use (especially in winter) then to perform the complete ablution. Whoever does these acts will live in goodness and die upon good and will be cleansed off his sins like he was when he was born.”* (Tirmidhi)

The basic message of the Quran is that one must not worship anyone apart from Allah and this is the message which was the foundation of all religions and Shariah.

The Prophet was always termed as a giver of glad tidings and a warner of this message. Whoever accepted this message was given glad tidings of Allah’s blessing and pleasure. And whoever did not accept this message, was warned of a horrific punishment. Therefore, the Prophet has the responsibility of warning people and giving them glad tidings.

Repentance has two pillars – seeking forgiveness and repentance. Seeking forgiveness is that a person seeks forgiveness from his Lord for his sins and promises to not repeat them. Repentance is that he turns to Allah and takes the correct path that Allah has shown us. If a person does not give up the sin and does not take the right path, then even if he asks for forgiveness a thousand times, that repentance is not acceptable.

Surah Ibrahim

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'” (Surah Ibrahim 7)

Ingratitude is highly disliked by Allah. It is something for which He has prescribed a severe punishment. Therefore, the Prophet said: *“The majority of women will enter Hellfire because of being ungrateful to their husbands.”* (Sahih Muslim) We need to keep in mind that gratefulness is not just mentioning it with our tongues, but practically expressing it by following the commandments of Allah and His Messenger.

Surah Al-Hijr

“(O Messenger of Allah) So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him] And worship your Lord until there comes to you the certainty (death).”
(Surah Al-Hijr 98-99)

Although this is an address to the Prophet, the caller to Islam (Dae) can benefit from this address. In this world, the truthful Dae must not argue with opposers; he should wholeheartedly declare the truth he has received. All matters that he has no capacity of dealing with, must be directed to Allah. When the unpleasant circumstances of this world are presented before him, he should focus on the Hereafter. When the heedlessness of the people disappoints him, he should turn to the remembrance of Allah. A truthful dae is the one who, when he is sad, turns completely towards his Lord. Whatever he could not gain from people, he surely tries to gain from his Lord. Standing up in front of his Lord makes him gain peace; the tears flowing from his eyes lighten his burden; the conversations with his Lord make him feel that he has gained all that he was deserving of gaining.

Surah An-Nahl

“And those they invoke other than Allah create nothing, and they [themselves] are created. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected. Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.” (Surah An-Nahl 20-22)

The dead are not only called dead but also explained that they are not alive. This rejects the arguments of the grave worshippers. These people say that those who are in the graves (Wali ul Allah) are not dead but alive and we are calling out to those who are alive. Allah mentions that after death nobody can return to this life nor are they connected to this world in any way.

“That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.” (Surah An-Nahl 25)

The Prophet said: “Whoever calls people towards the guidance, he will receive the reward of all those people who take the path of guidance over his call. And whoever calls people towards misguidance, then he will receive the sin of all those people who took the path of misguidance over his call.”

“The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do." (Surah An-Nahl 32)

The Prophet said: *“Allah does not look at your faces and your wealth but he looks at your intentions and your hearts.”* (Muslim)

CALL TO ACTION: My dear Muslim brothers and sisters, be attracted to this noor-e-hidayah (Quran). Try to follow the commandments of Allah with love and sincerity. Your Lord will be very pleased with your deeds. Read the Quran, understand it, act upon it, and spread it around.

Allama Iqbal said “If you dive into the Quran completely then Allah will open for you the treasures of good character.”

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. And fulfil the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.” (Surah An-Nahl 90-91)

The first covenant is the one that is taken when we take an oath, in order to make it stronger. The second one is the one that the person takes in matters which he may or may not do. The above verse mentions that the first type of oath is when you have made Allah a witness over your oath. You cannot break it and you must fulfil the covenant that you have taken.

The second kind of oath is clarified further in the hadeeth of the Prophet in which he said “If a person takes an oath regarding a matter than he finds more benefit in a different matter so he can take up the better matter and break the oath and offer its recompense.” (Muslim)

“So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah.” (Surah An-Nahl 98-100)

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.” (Surah An-Nahl 116)

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. And be patient, [O Muhammad], and your patience is not but through Allah.”

And do not grieve over them and do not be in distress over what they conspire. Indeed, Allah is with those who fear Him and those who are doers of good.” (Surah An-Nahl 125-128)

“Wisdom” here means explanation and “good instruction” is to speak and advise in a polite way to do good and beware of evil. In the field of Dawah, these two things are the most essential. The speech of the Dae should include well-wishing and compassion so that the listener is taken by the words and is not scared of him. He is encouraged to contemplate his teachings. There are arguments and discussions in dawah but even in this we are commanded to use the best speech possible. In all matters, our gracefulness must be maintained. The daee is responsible only till spreading dawah. If he has fulfilled this obligation, then he has fulfilled his responsibility, irrespective of the fact that whether the listener is following the straight path or not. These matters are in the hands of Allah.

The daee has also been advised to have patience but patience can only be attained when there is a connection with Allah. Increased patience comes after increasing one’s connection with Allah. This can be established only through the remembrance of Allah; and the best

remembrance is Salah. Therefore, in the Quran, patience, and prayer, especially the night prayer, have been advised.

Lastly, our Lord has mentioned that He is with those who are righteous and who are busy doing good deeds, worshipping him, enslaving themselves to Him, and being obedient to Him. These are the ones who receive the aid of Allah. Surely, they will be the successful ones.

Surah Bani Israel

“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.” (Surah Bani Israel 9)

This Quran is a guide to the best way. The believers who follow the Messenger regarding the teachings of the Quran will receive glad tidings from it.

In hadeeth Qudsi, it is mentioned that “For the believers, there are those blessings in Paradise which the eye has never seen and the ear has never heard and the heart has never imagined.” For those who are devoid of faith the Quran warns of a painful punishment on the Day of Judgement.

The Quran calls all mankind toward monotheism: belief in one God and submitting to His commands. Nothing is more correct, intellectually appropriate, and natural than this. Monotheism is, without any doubt, the biggest and greatest truth. Monotheism is a standard of judgment between all people. Based on this standard, we can term people as right or wrong, successful, or unsuccessful.

In the current world, this standard does not appear and therefore, there is no practical distribution of people. On an individual level, death and on a societal level, the end of the world, is the final test of all people. As soon as this final test completes, people will be divided into two groups. Those who were on true monotheism will find themselves in Paradise and those who rejected it will find themselves in Hellfire.

DUA: O Allah! We ask you of your Paradise and we deeply seek refuge from the Hellfire.

“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]. And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned. And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height All that - its evil is ever, in the sight of your Lord, detested.” (Surah Bani Israel: 22-38)

“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.” (Surah Bani Israel 53)

We should have good behaviour with parents; respect, good speech, soft speech, and humbleness. Paradise lies under the feet of your mother, which means that it can be gained by their obedience and their servitude. The Prophet said: “May Allah destroy the person who found his parents or one of them in old age and did not gain Paradise by serving them.” And Jibril said Ameen for the same. In Quran, after the sin of polytheism, the biggest sin is murder of an innocent. The Prophet said: “*After murdering someone who is innocent, the biggest sin is that a man performs adultery with his neighbour or his friend’s wife.*” (Mishkat)

The law of dealings is disrupted with cheating in scales. The Prophet said: “*Whoever gains confidence on the unlawful acts but stops with the fear of Allah then Allah will recompense him in this world before his reward in the Hereafter.*”

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.” (Surah Bani Israel 78-79)

When the sun passes from the meridian, the prayers of Dhuhr and Asr are prescribed and the prayers of Maghrib and Isha are prescribed at nightfall. The Quran at Fajr is the prayer of Fajr. Here, the Quran means the recitation of the Quran in prayer. The reason why it is called Quran is that in the Fajr prayer the recitation is supposed to be kept long. Therefore, in these verses, all five prayers have been mentioned. The Prophet said: “When the night angels report back to Allah, then He asks them even though He knows best “In what state did you leave my servants?” They reply “when we reached them, they were praying and when we have returned, we have left them in prayer.” (Bukhari and Muslim)

Surah Al-Kahf

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging Wherein they abide eternally. They will not desire from it any transfer.” (Surah Al-Kahf 107-108)

Al Firdaus is the highest level of Paradise therefore, the Prophet said, *“Whenever you ask for Paradise from Allah, ask for Al-Firdaus because it is the highest level of Paradise and it is from here that all the rivers of Paradise sprout from.”* (Bukhari)

“Say, "I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.” (Surah Al-Kahf 110)

Allah has expressed the truth about his Prophet. The Prophet, like the rest of us, is a human and revelation was sent to him from his Lord ascending him to the highest level among humans. Therefore, he is the best of humankind. Those who do not consider him as a human, are the complete rejectors of this verse. The Prophet said: “Whoever longs to meet his Lord or fears standing before Him then he should perform good deeds as has been prescribed and not associate anyone in the worship of Allah.”

The acceptance of good deeds has two conditions: one, doing it sincerely for the sake of Allah, and two, to not associate with anyone; in the open and or in secret, via words or actions, physically or mentally. If any acts is done for the sake of other than Allah then it is Shirk. Show-off (Riyah – doing something for showing to someone other than Allah) is also Shirk and that has been warned against as that act will be returned back to the worshipper. On the day of Judgement, it will be said, “Go and receive your reward from the one for whom you had performed the act.” Those who after accepting Islam, get involved in grave worship or similar acts, should consider that the second condition of the acceptance of deeds is that it should be based on the way of the Prophet as well. If anyone of these is compromised then that deed is unacceptable and the worshipper is rejected.

Surah Maryam

“Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.” (Surah Maryam 96)

This means that Allah will give them love or will Himself love them or will place their love in the hearts of the people. Allah says “In whose hearts, monotheism has taken place and their deeds are under the light of the Sunnah of the Prophet, we will surely place their love in the hearts of the people.” The Prophet said: *“When Allah loves a person, He says to Jibril “I love so and so, you also love him.” Then Jibril and other angles love this person.”* (Bukhari and Muslim)

Surah Ta Ha

“That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.” (Surah Ta-ha 109)

On the day of Judgement, without the consent of Ar-Rahman, there will be no intercession for anyone. The Most Merciful will give the permission of intercession for the one who is free of polytheism. Those who are in expectation of the intercession of the Prophets and the Awliya Allah and worship them then their expectations are useless.

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendour of worldly life by which We test them. And the provision of your Lord is better and more enduring. And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.” (Surah Ta-ha: 131,132)

Though the address of these verses are towards the Prophet, it is also an address to all the believers. If a person takes up the life of a believer and a daee in this world, then his life is mostly surrounded by trials. On the other hand, those who are free of such responsibilities feel that their life is peaceful in this world. In fact, whatever these materialistic people have received in this world is a test for them. It is temporary and there is nothing for them in the Hereafter. In these circumstances, Shaitan whispers in the mind of the believer by exaggerating things. He tries to deviate the believer and tries to make them slip-up from their principles. The

believers, due their connection with their Lord, have received something much more precious than what is in this world- the remembrance of Allah, concern of the hereafter, concern about saving others, worship, Taqwa (righteousness). All of these are the provisions of Allah and are much more precious than anything else in this world as they will be returned as numerous and everlasting blessings.

CALL TO ACTION: “O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.” Surah Yunus 57

It will be a great cause of loss for us if we do not cure our hearts of diseases and not be among those who hope for the mercy of Allah. O believers, Arise and move ahead!

Surah Al-Hajj

“O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.” (Surah Al-Hajj 1-2)

The Prophet said: *“On the day of Judgement Allah will command Adam that he can remove 999 out of 1000 from his sons for Hellfire.”* This saddened the companions a lot and their faces changed colours. The Prophet saw this and said *“(Do not fear) these 999 will be from the Yajooj and Majooj and from amongst you will be only one. Your number amongst people will be like white hair on the sides of the black bull or black hair on the sides of the white bull. And I am hopeful that you will be ¼ or 1/3 or ½ of the people of the Paradise.”* On hearing this, the companions out of happiness announced the takbeer (Allahu Akbar). (Bukhari)

In our world, the natural calamities demonstrate a small example of the end of the World. When the hour comes, man will forget everything that he gave more importance to than the Day of Judgement. This day he will forget even his most beloved thing.

Quran is a guide proven through evidence for all of mankind. However, some people do not accept the evidence that contradicts them and their teachings. These people indulge in idle and false contradictions in the Quran and the teachings of the Prophet. Allah sees this as being rebellious. It is as though they have made Shaitan their confidante. They prove that they are empty of the fear of Allah. This fearlessness prevents a person from accepting the truth. Such a person will only awaken with the earthquake of the Last day. But these quakes will only open the doors of Hellfire for them and not guide them to the true path.

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus, have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.” (Surah Al-Hajj 37)

On the 10th of Dhul Hijjah, the Eid prayer is offered first and then the sacrifice takes place. The Prophet said: *“Whoever offers sacrifice before the Eid prayer, then he has hurried in eating the meat and his sacrifice will not be accepted.”* (Bukhari) This verse points that the meat of the sacrifice is divided into three parts – one for self, second for relatives and third for the poor. The Prophet said: *“Eat, feed and give charity.”* (Bukhari)

Surah Al-Muminoon

“Certainly, will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors. And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers. Those are the inheritors who will inherit al-Firdaus. They will abide therein eternally.” (Surah Al-Muminun 1-11)

When these verses were revealed to the Prophet, he turned towards the qibla and raised his hands and made the following prayer *“O Allah keep giving us more blessings and do not reduce them, keep increasing our respect and do not disrespect us, keep forgiving us and do not deprive us, keep us overpowered over other and do not underpower us, be pleased with us and make us pleased.”* (Tirmidhi) The Prophet also said: *“none of you is a believer until his desires are not complying with the Shariah.”*

The Prophet said: *“A believer will meet Munkar and Nakeer in the grave and after the questioning they will show him the Hellfire and will say “If you were not a believer this would be your destination.” Similarly, they will show a disbeliever the Paradise and will say “If you were not a disbeliever this would be your destination.””*

The conditions of success with Allah depend on how much faith a person has and how firm it is in his heart. The first deed that makes apparent the belief of a person is the prayer; and the soul of the prayer is khushoo. If the prayer is devoid of khushoo then it will have no beneficial effect on the life of a person. The prayer that has khushoo will save the person from open evil deeds and sins.

The second deed that makes apparent the belief of a person and the third pillar of Islam is zakah, i.e., spending in the way of Allah. Our hearts and our wealth both should have the power of Allah in them. Those who accept this, control their desires, and beware of sins will fulfil the trusts and covenants that they take with Allah. These people safeguard their prayers and their prayers act as a guardian to their religion. These are the ones who will be the inheritors of the Jannatul Firdaus.

“Then did you think that We created you uselessly and that to Us you would not be returned?” So exalted is Allah, the Sovereign, the Truth; there is no deity except Him,

Lord of the Noble Throne. And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful." (Surah Al-Muminun 115-118)

Ibn Masood recited these verses on a person who was under the influence of magic and that person was cured with the permission of Allah. The Prophet asked him "What did you recite?" He mentioned what he recited. So, the Prophet said,, *"I swear by the one who holds my soul in his hands, if a person recites these verses on a mountain with conviction then even that will move with the permission of Allah."*

If you are unaware of the recompense then do you think that you are created without a purpose? Do you think that you will live like animals, then die one day and that your return will not be towards Allah? If you think this then you are in a big misunderstanding.

Know that Allah is the Most Majestic and it is against His grandeur that anyone can act without any purpose, that He has created this world for just play and amusement without any purpose. While addressing the disbelievers, it was said- will you associate anyone with Allah in worship when there is no proof of the ones being associated with Him? He should be reminded that he is answerable to Allah and that the disbelievers are the unsuccessful ones. Finally, through the Prophet, the companions are advised to seek forgiveness and repent to Allah. We need to be steadfast in our intentions and keep praying to Allah. O Allah forgive us as you are the most Forgiving. This is the key to your salvation and mercy.

Surah An-Noor

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of believers witness their punishment. The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers. And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient. Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful. And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars. But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful. And if not for the favour of Allah upon you and His mercy... and because Allah is Accepting of repentance and Wise” (Surah An-Nur 2-10)

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in

full their deserved recompense, and they will know that it is Allah who is the perfect in justice. Evil women are for evil men, and evil men are [subjected] to evil women. And good women are for good men, and good men are [an object] of good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do. There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal. Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing. But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful." (Surah An-Nur 19-33)

(Those slave women who are commanded to do evil under the pressure of their masters, their masters will be the sinners and not the slave women who is helpless.)

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise. And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing. There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.” (Surah An-Nur 58-61)

Surah Al-Furqan

“Except for those who repent, believe, and do righteous work. For them, Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.” (Surah Al-Furqan 70-75)

It has been mentioned in Saheeh Muslim that only repentance can wipe out sins no matter how big it is. The Prophet said: *“A killer of 100 people repented sincerely and he was forgiven.”* (Muslim)

The Prophet said: *“I know the person who will be the last to enter Paradise and the last to be removed from the Hellfire. It is that person who on the Day of Judgement his small sins will be presented before him and his major sins will be kept aside. He will be said, “you did this and this on this day and that day.” He will affirm them as he will have no strength to deny them. Apart from this, he will be fearful that now the major sins will also be presented but at that very moment it will be mentioned to him, “Today for you against every sin there is a good deed.” Upon seeing this mercy of Allah, he will say “Many of my deeds are yet to be shown to me here today.”* At this the Prophet laughed until his teeth were visible. (Muslim)

Whoever possesses the qualities in the above-mentioned verses, they will be placed on the highest levels in the Paradise. They had in this world lived a pious and humble life that is the reason they will receive these levels. Prophet Isa (peace be upon him) mentioned “Congratulations to the humble ones. They will be the ones to enter the kingdom of the heavens” (In Shaa Allah) This also implies that to produce or practice these qualities and to remain steadfast on them is not an easy task requiring a lot of patience and determination. Those who fulfil the test of patience will be deserving of the angels sent by their Lord. They will welcome them with greetings and peace in Paradise. We pray that Allah makes us among them. Aameen.

Surah Al-Ankabut

“And We have enjoined upon man goodness to parents. But if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.” (Surah Al-Ankabut 8)

If the parents command you to polytheism (along with other sins) and try hard to change your thinking to it then there is no obedience towards them. The Prophet said: *“there is no obedience in the disobedience of Allah.”* (Musnad Ahmad)

Reason for Revelation: The incident of Saad bin Abi Waqas can be mentioned here. When he accepted Islam, his mother said to him “I will not eat or drink until I die or that you reject the Prophethood of Muhammad (peace and blessings be upon him).” He would forcefully feed her and on this incident this verse was revealed. (Muslim)

Surah Ar-Room

“Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe. So, give the relative his right, as well as the needy and the traveller. That is best for those who desire the countenance of Allah, and it is they who will be the successful. And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.” (Surah Ar-Rum 37-39)

The sources of income are all in the hands of Allah and He opens these doors on whomsoever He wills. The wealthy should give the due right to the ones who have a right in the wealth provided by Allah. The poor relative has a right in your wealth, and giving him is more important than giving others. In a hadeeth it has been mentioned that *“To do Ihsan with a poor relative reaps double reward. One for Saqadah(charity) and the other for upholding the rights of relatives).”* If we help someone with gifts or charity with the intention that we will receive anything or more in return, then that is unacceptable in the sight of Allah.

Surah Luqman

“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver. Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.” (Surah Luqman 33-34)

The Prophet said: *“The five things that have been mentioned in these verses are the keys of the unseen. None besides Allah has information about them.”* (Bukhari)

Every father has a natural expectation that their son will be their support in his old age. The son, according to his age and ability, can be a support to his old father due to his youth in which chivalry and concern are stronger. But on the Day of Judgement, a son will be of no benefit to his father.

The day of Judgement is inevitable and the life of this world should not deceive you because in this world along with the truth, evil is also allowed to flourish. The people of deceit are overpowering in this world. This makes the ignorant feel that the Day of Judgement is just a warning and may not appear. This is a deception as this world is a place of tests and the results of these tests are going to be presented on the Day of Judgement.

Surah as-Sajdah

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.” (Surah As-Sajda 15-16)

The Prophet said: *“On the day of Judgement all of the people will be gathered in a plain and the announcer will call out “Where are those who used to leave their beds and offered the Tahajjud and Fajr prayer for the worship of Allah?” They will all stand up and they will be few. They will be instructed, “You can enter Paradise without any accounting.” And then the people will be sent forth for accounting.”* (Mishkat)

The Prophet said: *“May Allah have mercy on the person who wakes up for tahajjud himself and wakes his wife also. If she refuses to wake up, then he sprinkles water over her and wakes her. And May Allah have mercy on the woman who arises for Tahajjud and wakes up her husband for it and if he refuses to wake up, she sprinkles water on him.”* (Abu Dawood, Nisai)

Abdullah ibn Masood narrated that the Prophet said: *“Our Lord wonders on the person who arises from his soft bed and warm blanket and his beloved wife and stands for prayer for the sake of My reward and for the fear of My punishment.”* (Musnad Ahmad)

Surah Al-Ahzab

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkness into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp. And give good tidings to the believers that they will have from Allah great bounty. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs. O You who have believed when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So, provide for them and give them a gracious release.” (Surah Al-Ahzab 40-49)

“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” Surah Al-Ahzab: 56)

Abu Saeed Khudri narrated that when this verse was revealed we asked the Prophet “We have learnt to send the blessings on you but how should we recite the Darood?” The Prophet replied: *“Allahumma Salli ala Muhammed wa a’la aali Muhammed (O Allah send blessings on Muhammed and his progeny).”* (Bukhari)

The Prophet said: *“Allah has commanded a group of angles for when a Muslim sends salaam on me then these angels bring this salaam to me.”* (Mishkat)

The Prophet was sent to this world to proclaim and deliver the message of Islam. The slave of Allah who arises for this work has the complete assistance of Allah and His angels. Whoever aids him then he has aided Allah and His angels and whoever turns away from him then they have turned away from Allah and His angels.

Those who persecuted and rebelled against the Messenger of Allah were under the impression that they were only rebelling against a human. They forgot that they were in fact rebelling against the chosen of Allah. Those who rebel against the Chosen ones are no doubt accursed in the sight of Allah.

“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Surah Al-Ahzab 70-71)

For a Muslim, to believe in Allah and His Messenger requires fearing Allah and speaking the truth. Many Muslims have faith but are reluctant to speak the truth when required. What is required from us to clear the difference between speech and actions then Allah will accept the deeds. Your future will be upright and all the steps will be right. Even if we falter while following this path, Allah will forgive our sins. Allah does not leave such people to the Shaitan or their own desires as these people intend to walk on the straight path. Those who have faith, obey Allah and the Messenger in all walks of life, for them is the ultimate success. There is no loss in such a deal; it includes an everlasting kingdom. Whoever wants to win this deal can win it.

CALL TO ACTION: Our Lord says: “Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah for them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.” [Surah Yunus: 62-64]

Follow Allah and His Messenger and become the friends of Allah. For the friends of Allah are glad tidings by your Lord himself.

Surah Saba

“And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them, there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure] And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment [to remain]. Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it, and He is the best of providers." (Surah Saba 37-39)

Abu Hurairah narrated that the Prophet said: "Allah says "O son of Adam, you spend in my way and I will spend on you."" Wealth and children are not from those things that get us closer to Allah. These are tests of this world while the way to get closer to Allah is faith and good deeds. If someone does not have faith and good deeds, for them wealth and children will only cause an increase in their deception.

Multiplication and reduction in wealth and children is only in Allah’s control. Therefore, nobody has the right to be proud of the increase of these blessings nor should anyone lose hope with its decline. But a person should always be mindful that all of these blessings are due to the wisdom of Allah. He tests his slaves with gratitude and patience. Those who spend in the way of Allah should be content that Allah is the giver of Best provision. They cannot even imagine the recompense they will receive for the wealth they have spent today.

Surah Fatir

“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise. O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?” (Surah Fatir 2-3)

The Prophet said: "Every person should ask for his needs from Allah alone even if he needs salt and even if it is a shoe lace that breaks. O Allah! You remove a way out so that my needs are fulfilled." (Tirmidhi)

If people do not ask from Allah, it saddens Him; if a slave asks and begs to His Lord, Allah is pleased with him. The slave should ponder, "The provision that you are receiving from the heavens and the earth can you say it is from anyone other than Allah who provides you with these? Without expecting a reply, He Himself replied saying "There is no Lord with Allah." The reason for replying Himself is that no one can reply this question as appropriately as Allah. You cannot deny the reality; how is it that you have made others partners with Allah?

Surah Sad

"And they will say, "Why do we not see men whom we used to count among the worst? Is it [because] we took them in ridicule, or has [our] vision turned away from them?" Indeed, that is truth - the quarrelling of the people of the Fire." (Surah Sad 62-64)

The hardships of the Hellfire are unimaginably gruesome. When the defiant, the disobedient, and the rejectors of truth will be raised in the Hellfire, their leaders and followers will argue with each other. The leaders who were arrogant of their positions in this world will be shown to their followers. On that day, they will see them and curse them. One of its prospects has been mentioned in these verses. They will remember those who were on the truth, believed in Allah, and were rejected in society because of their beliefs. The disbelievers were convinced that they were on the truth while the actual believers were on disbelief. However, on the Day of Judgement the reverse will be true. At this point, they will realise that those whom they considered lowly and whom they ridiculed are the successful and honoured ones.

Surah Az-Zumar

“Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning the over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.” (Surah Az-Zumar 3)

Our Lord says: “You worship me alone and with complete submission.” He is Deserving of pure submission. He is the Creator and Sustainer; deserving of all worship. Whoever is deserving of worship is also deserving of obedience. Just like how all worship is supposed to be pure, similarly, obedience should also be pure.

The Lord on the Day of Judgement will not fulfill the desires of the liar and ungrateful ones. The liars are the ones who spoke lies about Allah; that He has taken so and so as His partner, whereas Allah had not sent any proof regarding this. The ungrateful ones are those who received all the blessings from Allah but praised others for it. Both of these attributes primarily belong to the polytheists.

In today’s times also, Muslims from all corners of the world take Ali (may Allah be pleased with him) as a protector, take Shah Abdul Qader Jilani or Gaus e Azam as a helper and call out to such walis or respected people. This is worshipping other than Allah which is not permitted in Islam. The asking of help from wali or respected ones after their demise is not permitted in Islam.

“Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.” (Surah Az-Zumar 53)

Note: about 10 years ago, we found this verse written on the Baab e Multazim.

This verse indicates the intense of the Most Merciful and exalts His attribute of the one who holds all forgiveness with Him. This is a source of cure for the ones who have very weak faith. The polytheists, the atheists, the heretics, the apostates, the Jews and the Christians, the innovators, the mischievous, the oppressors, the licentious, all of them have no excuse after listening to this verse to despair of the mercy of Allah and give up on Him. Allah can forgive whatever sins He wants and no one can stop Him.

Other commandments of Allah have explained this verse further. Some sins like disbelief and shirk will not be forgiven without seeking Allah's forgiveness first. Therefore, it is not compulsory that without asking for forgiveness, Allah will forgive sins – big or small. It also doesn't imply that for some sins there is no need to ask Allah for forgiveness. The restriction is only on the Will of Allah.

“And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers. [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant." But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]. And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers." And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds." (Surah Az-Zumar 71-75)

The righteous have been made the inheritors of the Paradise points toward the fact that Adam (peace be upon him) was made to enter Paradise and Shaitan slipped him out of it. To regain their place in Paradise, Allah has placed the condition that the children of Adam should face and fight Shaitan in this world. Those who will win against Shaitan will be the inheritors of this Paradise while those who will get deceived by Shaitan will be his companion in the Hellfire. On that day, they will be thankful that they were given defeat over Shaitan and that they received their father's Paradise back.

It is incumbent that Allah receives all praise and thanks for being Just. He differentiates between good and bad deeds; where the good is recompensed with Paradise, and the evil with Hell. If this justice did not exist then this world would be doomed. On the Day of Judgement, when His complete judgment and His complete Mercy will be apparent, then the hesitation of everyone will disappear and His praise will be heard everywhere.

And as though the morning of praise that was awaited has appeared and this world will be enlightened with the Noor of Allah.

Surah Al-Mu'min

“And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” (Surah Al-Mu'min 60)

Dua is the soul of worship. It is the best form of worship that Allah has stressed for his slaves. It is prohibited to call on others besides Him. Calling out or asking anyone apart from Allah, whether it is a Prophet, wali, or a righteous person, is Shirk. The **Prophet said: “Whoever has the habit of calling out to Allah extensively then for him the doors of Mercy have been opened up. Whoever asks Allah for forgiveness for all sins and be in peace then Allah is very pleased with him. No prayer is devoid of benefit whether it is answered or not. Therefore, O people call out to your Lord.”** (Tirmidhi)

Abu Saeed al Khudri narrated that the Prophet said: “Whoever makes a dua that doesn’t contain a sin or breaking ties then Allah against this dua grants him one of these three things: Either the dua is accepted, or it is saved for the Hereafter or saves him from a calamity like it.” (Mishkat)

“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish] As accommodation from a [Lord who is] Forgiving and Merciful." And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]. And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing” (Surah Ha-Mim 30-36)

Muadh ibn Jabal narrated that the Prophet said: “Whoever testifies for Tauheed and the Messenger with sincerity then for him Hellfire is prohibited.” (Bukhari) The Prophet also said:

“The one who says laa ilaaha illah with sincerity will receive my intercession on the Day of Judgement.” (Bukhari)

The call towards the Quran is also a call to Allah - to join the person with his Lord, to make him live in the remembrance of Allah, to awaken awareness so that he makes his Lord the center of his attraction and his life. The caller to the way of Allah is the one who is so serious in his dawah that whatever he wants others to follow, he himself practices first. The biggest weapon of the one who does dawah is that he does one-sided good behavior with the people. Even if other people condemn him, he is still good to them. If anyone incites him or people ignore or hurt him, he is still steadfast and patient with them.

On one-sided good behaviour Allah has kept very strong exploitation. The caller of Islam knows this power of Allah and keeps using this until the last limit even though he has to crush his feelings for the same and even though he has to sacrifice his emotions for it. When the caller experiences the whispers of Shaitan in relation to dawah, then it is his obligation to seek refuge from Allah and not act on these whispers and doubts.

Surah Al-Ahqaf

“And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (Surah Al-Ahqaf 15)

It was said “We have enjoined for his parents good treatment.” Allah has placed this guidance in the innate nature of humans. All religions say that the first people who have the greatest right on a person after their Lord, are the parents. It is not inappropriate to say that once a child attains intellect the first thing he realises is the rights of the parents. With this intellectual awakening, a person understands the right of his Lord. A child considers his parents everything because whatever he receives is from them. But when he reaches youth, he realises that the real Merciful is Allah and He is the One to have created the parents as well. With the aid of the

parents, he realises his Lord and Creator. These rights of the parents give rise to a bigger truth, that is the recognition of the Creator.

The good treatment has been enforced for both the parents but three sacrifices that have been mentioned are only for the mother. This has three reasons: Firstly, in the initial stage of child upbringing, the role that a mother plays is not the same as that of the father. Therefore, we know from a hadeeth that the Prophet has, in terms of servitude, kept the mother's rights thrice compared to the father. Secondly, the father holds financial responsibilities for the child. On the contrary, a mother is rarely expected to fulfil these responsibilities. That is why people do not respect their mother as expected as they are unaware of her sacrifices.

CALL TO ACTION: O my dear brothers and sister in Islam! Allah says "Indeed the Quran guides us to a path which is very straight and it gives glad tiding to those believers who do righteous deeds that they have a big reward." (Surah Bani Israel) Do we, for the sake of the pleasure of Allah and His great reward and recompense, follow the commandments of the Quran? In shaa Allah we surely will because ".....this Quran is surely guidance and mercy for the believers." (Surah an-Naml) "Say I do not ask you for any reward from you for this Quran except those who would like to turn towards their Lord." (Surah al Furqan)

Surah Muhammad

"[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties. If He should ask you for them and press you, you would withhold, and He would expose your unwillingness. Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you." (Surah Muhammad 36-38)

Abu Hurairah narrated that the companions asked "Who are the other people that are being mentioned here?" The Prophet pointed to Salman al Farsi and said: "He and his people." And said, "If the religion is even on the skies then the people of Persia will go and receive it from there." Therefore, Imam Bukhari, Muslim, Abu Dawood, Nisai, Tirmidhi and other hadeeth scholars were all from Persia. They are all related to this good news.

The things that prevent us from living a faithful and pious life are the benefits and attractions of this world. A person knows what behaviour will make him successful in the Hereafter but the issues on hand keep him busy and he deviates from it. The truth is that Allah is all Merciful towards his slaves and He never expects an unbearable financial demand, making his human shortcomings apparent in front of other people.

Islam is the religion of Allah but its protection is being done by a group of people in this world. Muslims are the group that protects Islam. If Muslims fail in fulfilling this duty of theirs then Allah will guide other people to Islam and give them this responsibility and protect Islam in this manner.

Surah Al-Hujurat

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Surah Al-Hujurat

9-13)

The Prophet said: “do not be happy with your Muslim brother’s disrespect and disregard, it should not happen that Allah will respect him and disgrace you (on whom you laugh).”

(Mishkat) Ibn Abbas narrated that the Prophet said: “The one who listens intently to a person's talk that he wants to keep private or he tries to find faults in him then the person who does this and also one who attributes faults to him, then on the Day of Judgement there will be molten glass put into their ears.” (Mishkat) The Prophet asked: “Do you know what is backbiting?” the companions replied, “Allah and His Messenger knows best.” He replied, “To mention something about someone who doesn’t like it.” They enquired “Even if he possesses that?” The Prophet replied, “If he has that thing in it then it is backbiting and if it is not in him then it is slander.” (Mishkat)

If, Allah forbid, we backbite someone then the Prophet has shown its remedy. The real expiation is to seek forgiveness of whoever has been talked about. If not, then ask forgiveness for it from Allah. Only then will this sin be forgiven.

Surah Az-Zariyat

“And remind, for indeed, the reminder benefits the believers. And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.” (Surah Az-Zariyat: 55-58)

Abu Hurairah narrated that the Prophet said: “Allah says, “O son of Adam, you dedicate yourself for My remembrance and I will give you contentment and you will no longer be dependent. And if you did not do so then I will fill your life up with chores and I will not fulfill your demands.” Allah holds all personal rights. Still He created the angels as guardians and maintainers of his expanding empire. The matter of humans is different from this. They have been created for the worship of their Lord. Worship means to enslave yourself to your Lord and become a completely obedient slave of Allah. This worship attains closeness of Allah which means that the person should achieve his Lord through his craving and recognize his Lord even without seeing him. This closeness makes a person’s life and this is worship and servitude of Allah.

Surah Al-Hadid

“Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.” (Surah Al-Hadid 21)

The disbeliever runs towards this temporary and limited world. He does not have the courage to go beyond this. But the believers run towards the forgiveness and pleasure of Allah. This world is for a limited period and a believer has to try to compete with each other in good and try his best to earn the Paradise which Allah has prepared for them. This believer believes truly in Allah and His Messenger. Paradise is not something that is very far; it is present and ready for the believers. As soon as the test of this world ends, every person will be shown his place in Paradise. And do not be amazed that for a few days of good, Allah will reward people with exalted blessings. Allah is the owner of all bounty and He will forgive whom He wills.

CALL TO ACTION: Allah says: “I (the Messenger of Allah) will keep reciting (preach) the Quran and whoever comes on the right path will be for his own benefit and whoever goes astray then say that I am just a warner.” (Surah Naml) “You the Prophet could not guide anyone that you wish but it is Allah who can guide whoever He wills. He is the most Aware of the ones deserving of being guided.” (Surah al Qasas) “Those who forget the verses of Allah and His meeting (by not doing good deeds) they have despaired from my Mercy and for them is a painful punishment.” (Surah Ankabut) Please contemplate intently on the verses mentioned above and proceed towards your reformation.

Surah Al-Mujadila

“Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving. And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do. And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the

feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.” (Surah Al-Mujadila 2-4)

Surah Al-Hashr

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do. And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]. If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.” (Surah Al-Hashr 18-21)

Human life is divided between today and tomorrow. The present life is today and the life of the hereafter is tomorrow. Whatever the person does in this life will be recompensed for in the Hereafter. This is the real truth and the other name for it is Islam. The success of a person lies in him being always aware of this truth and if he is heedless of it, then his life will be destroyed. In this matter, there is no difference between a Muslim and a non-Muslim. A Muslim will benefit from this only when he will actually be on the path of Islam. If a Muslim deviates, then he will have the same consequence as that of the Jews and Muslims (Christians?) who deviated from their paths.

The Quran announces the great truth that humans are not free but are in fact answerable for their deeds. Allah, the Most Powerful, is the Watcher over everyone and this news is so difficult and powerful that it can move a mountain. But a person is so deviated and heedless that even after listening to such news he does not take any heed.

Surah Al-Jumu'a

“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within

the land and seek from the bounty of Allah, and remember Allah often that you may succeed.” (Surah Al-Jumu'a 9-10)

The Prophet said: “Juma’ (The Friday prayer) is obligatory upon all Muslims except the sick, women, small children and the traveller.” (Mishkat) The Prophet said: “Whoever has a bad habit of missing the Friday prayer then they should give up this habit or Allah will seal their hearts, then they will be among the heedless.” (Mishkat) “Whoever believes in Allah and the last day should attend the Friday prayer. Whoever is occupied by business and entertainment and misses the prayer, then Allah is heedless of him.” (Tabrani) The Prophet said: “On the day of Friday there is an hour in which the prayers are answered unless it is not an impermissible ask.” (Mishkat) If a person enters for the Friday prayer and the sermon is going on then he is advised to pray short two rakahs and sit wherever possible. He should not surpass people in the rows as the Prophet said: “Whoever during the Friday prayer, overcomes the people in the rows to get to the front row then he is walking on the way of Hell.” (Mishkat) The Prophet said: “Whoever get a single rakah of Friday prayer then he should pray another rakah after the Imaam has concluded the prayer and whoever has missed both of the rakah means he has joined the prayer after the ruku’ of the second rakah then he should complete four rakahs.” (Mishkat)

Surah Al-Munafiqun

“O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.” (Surah Al-Munafiqun: 9-11)

Ibn Abbas narrated that the Prophet said: “The righteous of my Ummah are those whom the trade doesn’t keep away from the remembrance of Allah.”

The Prophet said: “This world is cursed and everything in it is also cursed except the remembrance of Allah, the knowledgeable, the student of knowledge, those who learn and teach the Quran and the hadeeth and those who assist them.” (Tirmidhi) A person asked the Prophet, “Which charity is the most rewarded one?” The Prophet said: “The charity that is spent in times of good health and when he is aware that we are alive and will be alive and needs

will keep cropping up. And the charity, which is spent when a person realises that he is on the deathbed and the end is near, is not rewarded. What is the point of spending now when the end is inevitable and the wealth will be inherited by others?” (Mishkat)

Allah has warned the Muslims that they should (not?) follow the hypocrites who deviated from Allah due to the love of their wealth and children. They have no enthusiasm to do anything for the Hereafter. If you also circle around the love of wealth and children like them and ignore the Hereafter then remember that this is the greatest failure. Those who forget Allah, forget its consequences and enter the clutches of the devil. To keep alive the remembrance of Allah, beware of the trials of wealth and children and beware of the miserliness that has been mentioned here. Every person should whatever he can earn from the provision that Allah has given him before death dawns on him. It should not be that death appears before him and he says with regret “O Lord why did you not give me more respite that I could spend in charity and become among the righteous?”

Surah At-Taghabun

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. Your wealth and your children are but a trial, and Allah has with Him a great reward. So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful. If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing Knower of the unseen and the witnessed, the Exalted in Might, the Wise”
(Surah At-Tagabun 14-18)

Allah’s rights and commandments and spending in His way become a big trial for people. The love of the spouse and children, though natural, is a big trial as well. Usually, these two loves are facing each other. If a person’s knowledge and faith is not strong then there is a fear that the spouse’s and children’s love and needs overcome him so much that he disregards his faith and the love of Allah. It is not essential that every person has the same kind of feelings (taking him away from Allah and stopping him from good deeds). Many spouses and children, instead of being a hindrance in the way of Allah, are a means of getting closer to Allah. But if someone’s family is not so, then he should be very careful that they do not destroy his faith.

The right way for him to protect himself from failing this trial is to reform his speech and actions. Till there is no dispute of disbelief and belief, he should keep living with them and forgiving them. However he should do this consciously so that he is protected and their reformation can also take place. Allah has tested you through them: whether you are stuck in their love and forget Allah, or you make them a reason to love Allah more and gain His pleasure. If you take the first way and forget Allah, then you are unsuccessful; while if you take the second path, that is the real success.

Even if there is any loss in this world, be patient and content that Allah will compensate all our losses in the Hereafter with a great reward.

If the miserliness in humans overcomes the self, then it leads to destruction. Blessed are those slaves of Allah who have been saved from this destruction and they will be the successful ones in the Hereafter.

Surah At-Tahrim

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do. O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." (Surah At-Tahrim 6-8)

It is compulsory for every Muslim to guide their family towards the religion and put in a lot of efforts for this. If they do not reform themselves, then they are in loss and the caller is innocent of what they do. The meaning of protecting your family is to call them to the way of religion.

To seek forgiveness and not even think about repeating the sin is called Taubatun Nusooḥ. In a ḥadeeth it is mentioned that the Prophet said: “O people! Repent to Allah. I seek forgiveness from Allah everyday a 100 times.” Abu Hurairah narrated that “I heard the Messenger of Allah

say: “In a day I ask forgiveness from Allah and repent at least 70 times.”” In the current world, a person is kept under trials, therefore, he can err and its compensation is repentance.

That means turning towards Allah. The real truth of repentance is guilt. If a person realizes his mistake, then he will feel genuine guilt and this guilt will compel him to not repeat the same sin. Therefore, it is mentioned in the hadeeth, “Guilt is repentance.” A companion said, “True repentance is that a person turns back and does not repeat the sin again.” The real repentance is taubatun Nusooḥ. Just chanting the words of repentance is not repentance. Ali (may Allah be pleased with him) saw a man that he was chanting repentance after his error. He said, “This is the repentance of the liars. True repentance is the light of the Hereafter and false repentance is the darkness of the Hereafter.”

CALL TO ACTION: Muslims are requested to pray to Allah “O my Lord, I seek refuge in you from the whispers of the Shaitan” (Surah Mu’minoḥ). Shaitan the accursed whispers to people and makes them disobey Allah and His Messenger. Therefore we should pray to be protected from him. Allah says “Say, Obey Allah and the Messenger after that if you turn away from Allah and His Messenger then the Prophet is only responsible for what he has been commanded (the responsibility of delivering the message of Allah).” (Surah Noor)

Surah Al-Ma’arij

“And no friend will ask [anything of] a friend. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children And his wife and his brother And his nearest kindred who shelter him And whoever is on earth entirely [so] then it could save him No! Indeed, it is the Flame [of Hell].” (Surah Al-Ma’arij 10-15)

Upon pondering you will notice that in this verse all those relations have been mentioned for whom a person has natural love and compassion. The family, who sheltered and protected him and who he defended all his life, will be offered as a way to save himself from the Hellfire.

Beware, even in the times of the Jahiliyyah (time before advent of Islam), the protection of family and the tribe and its defense held a lot of importance. The person who is always ready to fight for the protection of his family, was considered to be a brave heart and a hero. Who sacrificed his own benefits for the benefits of his tribe and did not leave them in times of danger, he will also not be able to divert the Hellfire from him.

“On the Day a man will flee from his brother And his mother and his father And his wife and his children For every man, that Day, will be a matter adequate for him. [Some] faces, that Day, will be bright Laughing, rejoicing at good news. And [other] faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones.” (Surah Abasa 34-42)

In Sahih Bukhari, it is mentioned that the Prophet said: “The sun and the moon on the Day of Judgement will be folded up and will lose their light, the stars will also fall off and enter the Fire and whatever was being worshipped apart from Allah in this world will also be put in the Hellfire. Except for Isa (peace be upon him) and his mother but if they agreed to be worshipped then they would have also entered. But this did not happen as they were worshipped after their death. The Day of Judgement will be so severe that everyone will think only of himself. The brother will not care about his brother and the son will not care about his parent’s cry and no one will want to be an accomplice in another person’s suffering. Everyone will only think of themselves and there will be no imagination of others suffering no matter how close relative he is.”

That day the difference between believers and the disbelievers will be apparent on their faces. The faces of the believers will be bright and shining. Their faces will be smiling and cheerful. The faces of the disbelievers will be darkened and dirty.

Surah Al- Muttaffifeen

“Woe to those who give less [than due]. Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected For a tremendous Day The Day when mankind will stand before the Lord of the worlds? No! Indeed, the record of the wicked is in sijjeen. And what can make you know what is sijjeen? It is [their destination recorded in] a register inscribed. Woe, that Day, to the deniers Who deny the Day of Recompense. And none deny it except every sinful transgressor. When Our verses are recited to him, he says, "Legends of the former peoples." No! Rather, the stain has covered their hearts of that which they were earning. No! Indeed, from their Lord, that Day, they will be partitioned. Then indeed, they will [enter and] burn in Hellfire. Then it will be said [to them], "This is what you used to deny.”” (Surah Al-Muttaffifeen 1-17)

In a hadeeth it is mentioned, “A tribe broke their promise (with Allah) so Allah left them to their enemies. The tribe which cheated in measurement, Allah reduced for them the produce of the earth and they were caught in famine.” Every person wishes that he should receive his

complete right from the others but an honorable human trait is that a person also gives others' rights in full. He likes for others what he likes for himself. Those who take full for themselves and give less to others, then in the Hereafter will reach a destroyed state. The one who is receiving in full does realize that a person should be given full measure. In this state of realization, when he reduces the measure when giving to others, then he reduces his realization for others. For the person who repeatedly does these things, there will come a time when his empathy for others will reduce completely and his heart will be completely rusted with his deeds.

CALL TO ACTION: "If Allah catches people on their deeds, then there will be no living being alive in the earth but Allah is giving them a respite for a time. When the time will come then Allah will recompense his slaves.

On the Day of Judgement, every person will receive a reward for their deeds and there will be no oppression done to anyone and indeed Allah is going to recompense soon." (Surah Mu'min)

Surah Al-Lail

"But the righteous one will avoid it [He] who gives [from] his wealth to purify himself. And not [giving] for anyone who has [done him] a favor to be rewarded. But only seeking the countenance of his Lord, Most High And he is going to be satisfied." (Surah Al-Lail: 17-21)

All thing has been created in pairs – male and female, day and night, birds and animals, etc. All these pairs together fulfil their duty. This explanation is proof that there is a purpose for the creation of the universe. In such a purposeful creation, good deeds and bad deeds will not be equal. The universe is introducing its Creator and thus it is not befitting that Allah's relationship with his slaves is not only of a Hakim (one who orders) but also of the Assistor and Aid. He makes easy the path of those slaves of His who want to come back to Him. On the contrary, those who take up the path of disobedience, He leaves them on their path.

Surah Al-Sharh

“Did We not expand for you, [O Muhammad], your breast? And We removed from you your burden Which had weighed upon your back. And raised high for you your repute. For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing.” (Surah Al-Sharh 1-8)

Among the Prophets and the Angels, your (Prophet Muhammad) name is famous. During their time the Prophets have given the glad tidings of the final messenger, Prophet Muhammed, to their people. Then when he was given the Prophethood, Islam spread in the world and alongwith Kalima e Tauheed, the Kalima e Risalat is also on the tongues of all people and will remain until the end of the world. In the Kalima of every Muslim and in every azaan (call to prayer), we call out and proclaim his Prophethood. Every believer upon hearing his name, recites the Darood e Masnoon.

In the Hereafter as well, his position is elevated as all the Prophets will be under his flag. All people will want his intercession and no one will enter Paradise before him.

In this world, Allah’s law is that in the beginning there is difficulty. If he is patient and steadfast on it, then this difficulty will turn into ease for him to reach his destination. Therefore, a person should always turn to Allah and try his best to continue striving according to his capacity.

Surah Al-Alaq

“Recite in the name of your Lord who created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.” (Surah Al-Alaq 1-5)

Aisha narrated that “the beginning of the revelation started with the Prophet getting true dreams. Whatever he would dream of in the night, he would see it come true in the day. Then, he started liking seclusion. For many days, the Prophet secluded himself to the Cave of Hira with his food and would worship there. Once he was worshipping Allah, when suddenly angel Jibril appeared with revelation and commanded him to read. The Prophet replied “I don’t know how to read.” Jibril embraced him many times tightly and continued to command “Read” and

the Prophet replied the same. In the end, Jibril embraced him tightly and said “Read in the name of your Lord.....” until verse number five.

The Prophet returned home with these verses, shivering and said “Cover me! Cover me!” When he was covered, the shivering stopped. The honour of this revelation made him shiver.” (Bukhari)

Khadeejah, the first wife of the Prophet, took him to her cousin Waraqah bin Naufal. He heard the entire incident and said, “This is an angel and he has been visiting the other prophets with revelation. He has come to you and you are going to be a Prophet. I wish I was a young man.

When you will preach, your people will disown you.” The Prophet asked astonishingly, “Will they drive me away?” Waraqah said: “Yes. No matter it is you. Whoever tries to speak the truth, he will be taken as an enemy.”

The creation of man has three aspects: Firstly, the power and wisdom of the Creator is visible in the miracle of creation of an entire complex intellectual being from just a drop of blood. Will it be difficult for him to create him again for the second time? Secondly, for the creation of man, the Power and Wisdom of Allah that have become apparent is that man has not been created useless and with no purpose but for him one day there will surely come a Day of Recompense and he will surely be judged fairly for his deeds. Thirdly, the creation of man has taken place from such a disregarded element that it is not deserving for him that he boasts over his piety or his status and becomes arrogant.

CALL TO ACTION: “The time of the recompense of the people has come close, even then they are going on heedless.” (Surah Ambiyah) The time of recompense mentioned here is the Day of Judgement which is getting closer and closer every day. Every person’s death is also in itself Qiyamah for him. In relation to the past also, the Qiyamah is close and the time that has passed is lesser than the time left. Still people are preparing less and less. They are distracted and heedless of the pillars of faith. Wake up my dear brothers and sister and prepare!

Surah At-Takathur

“Competition in [worldly] increase diverts you Until you visit the graveyards. No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty. You will surely see the Hellfire. Then you will surely see it with the eye of

certainty. Then you will surely be asked that Day about pleasure.” (Surah At-Takathur 1-8)

The Prophet said: “the slave says “my wealth, my wealth” whereas for him from it is only that which he eats and gets over, which he wears and makes it old and torn, which in his life he gave in charity and sent forth for the Hereafter, and the rest of the wealth is for the others that he is going to leave behind. (Muslim)

Anas ibn Maalik narrated that the Prophet said: “Three things go with the dead – wealth, family and deeds. Two return back – wealth and family and only deeds remain with him.”

The desire of this wealth in the love of wealth stops people from good deeds and the Hereafter. Suddenly death overcomes them and they end up in the grave. In a hadeeth, it is mentioned “Visit the graves as it reminds you of the Hereafter.” In today’s times, people have instead of a reminder of Hereafter, made the graveyards a place of entertainment and shirk. People make prayers to the graves and there are processions that take place with music and entertainment. Even though this has been prohibited by the Prophet (peace be upon him). In a hadeeth in Mishkat, the Prophet has prohibited from making the graves solid and building on it and to sit on them as guardians and decorating them with lighting.

The person wants to earn more and more and collect more and more things for himself. He tires himself in it until death comes to him. At that time, he realizes that the thing to collect was different from what he has collected. The increase in worldly things only makes him needier and he thinks that he is increasing his success.

Surah Al-Asr

“By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”
(Surah Al-Asr 1-3)

Imam Shafi narrates “If a person reads this Surah with contemplation then this Surah is enough for his guidance.” Advising to truth means to hold fast to the commands of Allah and to guide people to keep away from sins and prohibitions. Advising to patience means patience in difficult times, patience at the time of practicing the commands of the Shariah, patience in keeping away from sins, patience on sacrifice of desires and pleasure. Patience has deliberately separated so that its importance in the way of truth can be depicted.

Surah Al-Humaza

“Woe to every scorner and mocker. Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them In extended columns” (Surah Al-Humaza 1-9)

Abu Hurairah narrated that the Prophet asked the companions, “Do you know what is Gheebah (Backbiting)?” The companions replies, “Allah and His Messenger know best.” He said, “To mention those things about a Muslim brother which he dislikes.” They asked, “If those qualities are in my brother, will it still be called backbiting?” He replied “If he has those qualities that you have mentioned then it is backbiting and if it is not present in him then it is slandering against him.” (Muslim)

The broad picture of those who are greedy for wealth and the miser is that they are always occupied in wealth- which business earned how much profit, which way will yield how much profit, what is the compensation of the loss that has taken place, what will be the value of the capital by next year. These are the questions that are occupying them all the time. The real thing that depicts a person’s true self is not his tongue but his way of life. A person who takes this world as his only life will live very differently as compared to the person who does not think of this life as his final destination, but as just a path. It is not possible that the person who submits to the Hereafter and is in need for its good will hoard the wealth in the banks. He will prefer to leave his wealth with his Lord. Isa (peace be upon him) said: “Keep your wealth with your Lord as where your wealth will be your heart will also be.”

The Hellfire will envelop people’s hearts, meaning that it will firstly catch hold of the person’s heart. The love of this world was residing in his heart so deeply, that there is no place left for the remembrance of Allah and the Hereafter. The fuel for this fire will reside in the hearts of these people. Hence, the first attack will be on their hearts.

CALL TO ACTION: O people! The promise of Allah is true. Let not the life of this world deceive you (to gain this world if there are efforts put in day and night and are very occupied in gaining the wealth that they are deviated from the religion of Islam and the Hereafter). And let not the deceiver Shaitan put you in heedlessness.” (Surah Fatir) May Allah save us but this is what is happening these days and Shaitan is gaining victory.

Surah Al-Ma'un

“Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So, woe to those who pray [But] who are heedless of their prayer. Those who make show [of their deeds]. And withhold [simple] assistance.” (Surah Al-Ma'un 1-7)

For the one who shows-off his deeds for the sake of people's praise, Allah will not accept any of his deeds. The Prophet said: “Seek refuge from Jabul Hazn.” He was asked, “What is Jabul Hazn?” He replied, “This is a field in the Hellfire and it contains such painful punishments that the Hellfire itself seeks refuge from it 400 times a day.” He was asked, “Who will enter it?” He replied “Those who do show-off” (Tirmidhi) May Allah protect all the Muslims from this place. Aameen.

Aisha asked the Prophet, “What are the things which should not be restricted and prohibited?” He replied “Water, salt, fire. Whoever was asked for fire and he gave it, it is as though he has given food as was cooked by this fire. Similarly, is the reward for giving salt. Whoever feeds water to a Muslim where water is available will receive a reward for freeing a slave and where water is not available then a reward for giving life to a dying person.” (Mishkat)

The one who rejects the Day of Judgement exposes his inner self that he is a rejector in the Hereafter. The person who rejects the Hereafter does not have the ability to spend in the way of Allah like the one who does so for the sake of Allah, for the welfare of mankind and the empathy. If this person spends something, it is done for personal gain or show-off. Selfless spending can only be done by the one who has true faith in the recompense of the Hereafter.

Abu Bakr mentioned that “A weak does not gain strength until he fights vigorously for his right. Every person in society should truly respect all those who are yet to receive their rights, to be compassionate towards them, to guide people to fulfil these rights. These are the obligations of every Muslim.”

The truth of prayer is sincerity- that it is performed only for the pleasure of Allah. If there is any other means except for this then the prayer is unacceptable, will yield no return with Allah, and far away from its aim. The prayer of some people is devoid of sincerity due to deviated Aqeedah. And even if they do pray, it is to show-off so that people identify them as righteous. This prayer is no relation to the facts of life. The visits of mosques and the show-off of ruku' and sujood does not make a person righteous.

Surah Al Kaafiroon

“Say, "O disbelievers I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion." (Surah Al-Kafirun 1-6)

The name of this Surah is Surah al Kaafiroon. It contains refuge from polytheism. The Prophet used to recite this and Surah Ikhlas in these prayers - two rakah after tawaf, sunnah of fajr prayer, sunnah of maghrib prayer, obligatory Maghrib salah of Thursday, in witr salah and before going to bed. This Surah was revealed in the last days of the Makkan period. The Prophet used to address people as “O my tribe/O my people.” However, after the coming of guidance, when they still disbelieved then Allah addressed them as the disbelievers. These terms convey Allah’s displeasure and are not aimed at referring to the disbelievers. “For me is my religion and for you is your religion” is not a certification of other beliefs but it is an expression of being steadfast on the truth. Secondly, it depicts the state of the addressee that they are now on the last limit of being adamant and this is the state from where no one returns.

Surah An-Nasr

“When the victory of Allah has come and the conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.” (Surah An-Nasr 1-3)

This is the last Surah to be revealed. (Muslim) In this Surah, the Prophet was given the news of his death. When the Prophet called his beloved daughter Fatima (may Allah be pleased with her) that this Surah contains the news of my death, she cried at it. Then he satisfied her by saying that she will be the first among his family to come and meet him in the Hereafter. So, she laughed at it. The victory has not been specified here but it is an extremely popular view that it is the conquest of Makkah, as this was the victory that served as a scale to measure the deeds of those who fought in the way of Allah and was useful in giving them their status.

Here, aid and victory both have been mentioned. It clears the fact that no one can gain victory without the help/aid of Allah. Therefore, it is not permissible for anyone to be haughty over his victory and be arrogant that it was due to his war strategy, courage and ability that he was victorious. In fact, he should associate it back to the wisdom and strategy of his Lord. The

Prophet attributed the defeat of all the tribes to the miracle of his Lord alone. He did not try to take credit for himself or made anyone else a partner for it. This Surah guides towards the praise and exaltation of the only Lord and indicates that Allah alone is deserving of all praise and gratitude. Therefore, we should praise and exalt Him as much as possible. The blessings that the slave receives comes with certain responsibilities. Until when the slaves fulfil these responsibilities, they keep receiving those blessings but they also gain increase in it. When they forget these responsibilities, the Lord grants them some respite, and then either takes that blessing away or makes it a trial for them.

Surah Ikhlaas

"Say, "He is Allah, [who is] One Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent." (Surah Al-Ikhlās 1-4)

The word "Allah" is a noun and is not derived from anything. The Arab polytheists took it nounally. Ahad (the One) means there is no one is His partner in Himself and Wahid (The only one) is the one who has no partner in His attributes. That is the reason the word "Ahad" is not appropriate to be used by anyone besides Allah. The word "Samad" comes from a huge barrier or wall that is used to safeguard oneself from the attack of the enemy. The leader of the tribe who was the saviour of the people was called the same. In the Zaboor and other previous heavenly scriptures, the Lord was called a barrier and a barrier of assistance. Similarly, Samad is used after Ahad so that the solitude of Allah that comes to mind should not be understood to mean that Allah is alone, aloof and silent. This misunderstanding can be a way for people to look for others aside from Him for assistance. To protect from this misunderstanding, Allah as Samad is mentioned and this is cleared. Indeed, Allah is Ahad, Self Sufficient, All-Aware, and Assistance. He is a barrier of protection for all. He is also the point of return for everyone and a shelter for everyone. When his slaves call out to Him, He hears their call and He responds to their asks. By understanding the Attributes of Allah that are mentioned in this Surah and pondering upon them, we can conclude that He is the First and the Ever-Living. When there was nothing, He was there; and when nothing will remain, He will remain. He is complete and perfect in Himself. He is not dependent on anyone and everyone is dependent on Him. He is a shelter for everyone. Everything comes into existence with His command and decreases with His command. He has not fathered anyone and none has fathered Him. He is the Creator of

everyone and He is the Sustainer of everyone. Nothing is from Him but His creation. No one is like Him and no one can compete with Him, but all are His slaves and under His command.

In Hadeeth e Qudsi, Allah says, “The human abuses me that is He attributes for me a child, though I am one and Self-sufficient. I have not given birth to anyone, nor has some one birthed Me and No one is like Me.” (Bukhari)

In this Surah, the faith of those who follow multiple gods, who attribute children to Allah, who take partners for Him, and who are communists, is rejected.

Surah Al-Falaq

“Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies." (Surah Al-Falaq 1-5)

In a hadeeth from Bukhari, Aisha mentioned, “when the Prophet went to bed at night he would recite the three quls (Ikhlas, Falqa, Naas) join both the hands and blowed on them and would run these hands from head to toe.” (Bukhari)

Allah is the one who breaks the darkness of the night and removes the light of day. Only this Lord can turn away the dark clouds of trials from people and get them into the light of goodness. The present life is created for trials and tribulations. Therefore, in it we find good and evil both. The protection of evil can be done only through seeking refuge from it in Allah. These evils are of different kinds – evil hearts that perform evil deeds in the darkness of the night, magicians who blow in knots and perform magic, those who are jealous of people and their progress and they act on this jealousy. A believer should seek Allah’s refuge from all such evils. No doubt that Allah has All Power and He can give refuge from all the evils that exist.

Surah An-Naas

“Say, "I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind. From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind. From among the jinn and mankind." (Surah Al-Nas 1-6)

Abu Saeed Khudri narrated that the Prophet used to cure the evil eye by making prayers to Allah. But when the Muwazzatayn were revealed, he used to recite these and blow. (Tirmidhi) The scholars have mentioned that the person who recites the Muwazzatayn regularly will be protected from all heavenly and earthly evils and magic will not affect him. If the one who is under the influence of magic is recited then the influence of magic will leave him.

The Prophet said, “Astrologer is a priest, and the priest is a magician and the magician is a disbeliever.” (Mishkat) The Prophet said, “The Shaitan stays on the heart of a person. When he remembers Allah, he leaves him and when the person stops, he appears again. Shaitan is in jinns as well as humans.” (Mishkat)

The protection of Allah is sought through His three Attributes – The Lord of mankind, the King of mankind, and the One who is Worshipped. All of these attributes, if we ponder on it, make apparent Allah’s basic rights on His slaves. They guide us as well. Whoever possesses these attributes (Allah), is the one worthy of His help being sought by the slaves in times of need. He is the one who is worthy of providing protection from the biggest enemy they face.

After believing in these attributes of Allah, if we ponder, we will know that the proof of polytheism is all false. These attributes are intertwined in such a way that if we believe in one, belief in the other is obligatory.

The accursed Shaitan deviates people with false trust, whisperings, propagandas, and deviant promises. After he is successful in deviating them completely, he puts himself aloof from them. He then watches the outcome of the deeds of those who got deviated by him, having destroyed their world and Hereafter. The only weapon Shaitan has is whispering to people. Allah has not given him the right to force people into deviation. Attractions, greed, and warnings are some of his weapons to scare people. But he cannot harm the true believers of Allah if they do not get deviated by him. For those slaves who trust Allah and fight the Shaitan, Allah will uphold their trust.

The word “Khannas” describes the character of Shaitan. The common people have taken it to mean that he hides and whispers and does not come in the open. But if this was true, it would only be for those Shaitan who take the form of Jinns. Other verses of this Surah have made it clear that Shayateen are both from Jinn and humans.

The people should not just look at the love that he expresses when he wants to deviate them. They should also see his mistrust and deviation. When a person falls for him, he believes that

Shaitan will keep his promises. Shaitan is not only a prominent personality but is from the Jinn and the humans who put deviation in the hearts of the people. The Shaitan who had deviated Adam (peace be upon him) was from the Jinns, as mentioned in the Quran. The mission that he had declared to deviate humans is completed and fulfilled by his servants and followers until the Day of Judgement.

ATTENTION: If by the permission of Allah, anyone has the ability to travel for Hajj then he should surely ponder on the verses of Surah Baqarah 196-203 and follow the way of performing Hajj by the Prophet as has been mentioned in Sahih Bukhari and Muslim. Apart from this, he should also gain help from Hajj training guides in the form of books and training centers.

For the Prophet, from amongst the permissible deeds, the most disliked was the matter of divorce. We should try to avoid it as much as possible and save the homes from breaking. If all efforts fail, then before performing the divorce, the verses of Surah Baqarah 236-242 and Surah Talaq should be read. We should also consult and get advice from a good scholar and kazi.

Conclusion

With the favour of Allah, this book is completed. I have no words to praise and thank my Lord, the Most Merciful and the Most Compassionate who gave me, a slave and a mediocrity and a worthless, the ability to collect the commandments of Allah together. This is a sincere dua that may Allah accept this small effort of mine. Aameen.

While writing the book, my purpose was that all the forgotten and unpractised book should become common in people. They should turn towards it and implement its commands.

I hope that these words that have been penned benefit the Muslims. If there is any error in it, then may Allah save me from its punishment. Aameen.